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To Be a Spiritualist Is to Know Spiritualism as a Science, to Accept It as a Philosophy, to Practice It as a Religion.

FACTS REGARDING MODERN SPIRITUALISM AND ITS TEACHINGS

By Rev. E. W. Sprague

Facts remain facts whatever we may think of them. A truth is always a truth whether accepted or rejected by us. What we think about the sun, the sun doesn't care about. This applies to Spiritualism and to every other truth.

We decide questions according to evidence we have received in nearly all things excepting some particular brands of Theology. Modern Spiritualism is either true or it is not true. If it is true, it is the greatest truth of all, because it relates to the future eternal welfare of all mankind. If it is not true it is the most colossal of all delusions.

Everyone must admit that if it has established the fact of communication between the living and the so-called dead, it is certainly an all important fact. No one who is in doubt in regard to a future life for mankind or believes in eternal punishment for the sinner, can look upon the cold form of a deceased loved one without suffering the greatest agony of spirit, as unnumbered millions well know.

Love seeks to span the dark abyss to claim its own. The anguish of spirit causes untold millions to go down on their knees and pleadingly pray God for light on the subject, usually ending with the faint hope and earnest appeal to the great giver of life that it may be well with their dear departed loved ones.

Oh, the great grief, the anguish and sorrow with which one turns away from the form of his darling left alone in the cold grave! Words can not portray the agony of a loving soul deprived of its beloved one by death.

Other religions have sought earnestly to relieve these sorrowing ones and to comfort them and have accomplished a great deal with certain classes of minds, and much credit is due them for it; but their comfort came from the traditional records of the return of the spirits of the dead in ancient days; and people of analytical minds and clear perceptions were not satisfied with the testimonies of ancient and unknown writers. Their natures demanded more recent and more reasonable, as well as more substantial and scientific proof of the supposed facts on which the old religions were based.

Then, perhaps in answer to the unnumbered prayers of all mankind, Modern Spiritualism came, bringing its natural, reasonable, positive and scientific demonstrations of the future life for mankind. It brought the proof of its truth, so complete and so unquestionable that it appealed and continues to appeal to and satisfy all classes of unprejudiced minds, and this is why it is so popular among the scientists and other clear thinkers of today. This is the reason why Spiritualism has encompassed the entire civilized world in so brief a time and is growing so rapidly at the present time.

Spiritualism appeals to the thinker. It satisfies the longing hearts of the bereaved. Its beautiful, natural and spiritual philosophy fills the soul with joy, illuminates the vision, reveals the glory of life in the different spheres and promises mankind immortality.

Its teachings of final universal salvation for all mankind, of universal and never ending opportunity for moral growth and spiritual attainment for every soul, even after death, puts a different coloring on all things when contrasted with the dogmatic teachings of Christian Fundamentalism and its terrible doctrines of eternal punishment.

The blessed truths of Spiritualism give one a new vision of life here and hereafter, and a higher and better opinion of the Creator than do the old creeds. It fills the universe with love and light by filling the individual with love-laden knowledge con-

(Continued in Column 3)

cerning oneself, his future and truths abundant as revealed by Spirits.

The religion of Spiritualism is a religion of love, a religion of life, teaching, guiding, leading mortals into higher paths of unfoldment and aiding in their preparation to enter the higher life.

Spiritualism is not a religion of death and eternal punishment. It is a religion of life and eternal progression. Spiritualism has been and is still a help to science in leading many materialistic scientists to carry their researches farther than just to the tomb. Now many of them are extending their researches into the spirit realms. Spiritualism has done much in changing the religious beliefs of the World. It has replaced hope, faith, and belief with the true knowledge of life after death, and in this it is daily increasing in power and redeeming the world from its terrible erroneous beliefs.

It has eliminated from the minds of millions the belief in an angry God and a literal burning hell. Spiritualism is not dogmatic. It accepts truth for authority and reason as its interpreter, while orthodox Christianity accepts the Bible as authority and Christianity ministers as its interpreters, and their creeds are hitching posts to which these interpreters are chained.

Spiritualism removes from the human mind the fear of death, and proves that the so-called dead live and return to communicate with their loved ones of earth. It heals the sick both mentally and physically. It teaches that nature's laws rule in the spirit world, that the spirit world is as natural and as tangible to spirit as this world is to us mortals. It proves to us that we are spirits living now in a section of the spirit world and that every act, motion, or manifestation of ours

is a spirit manifestation and that such phenomena are impossible of explanation as are the phenomena of the spirit seance room.

We can not explain how we produce these phenomena. The act of thinking is spirit phenomena, and no thinker is able to tell how he thinks, or why he can not stop thinking. We do not know how we lift a hand, how we see things, how we hear, feel, smell, or taste, though we enjoy doing all of these things. The wisest person can not explain how he produces these natural phenomena. And still the scoffers at Spiritualism ask "How can they come back when they are dead?" with an incredulous smile and a twinkle in their eye that plainly says "Now we have got you." Poor souls! They have not yet learned that they themselves are spirits now and in thinking this thought and asking this question they are producing spirit phenomena that is just as impossible of explanation as any occurring in Spiritualism.

All Spiritualists should pity the unbeliever rather than blame him. No one is to be blamed for what he does not know, although he may be blamed sometimes for not trying to inform himself. One



PILGRIMS OF SPIRITUALISM

Rev. and Mrs. E. W. Sprague

Elsewhere in this number of THE NATIONAL SPIRITUALIST we have told of the sudden passing to the Spirit World of Mrs. Sprague just as we went to press. Rev. and Mrs. Sprague had been married for sixty-one years. For more than fifty of those years they have been actively engaged in Spiritualistic work. For thirteen years they served the N. S. A. as National Missionaries and rendered splendid service to the Cause. Mrs. Sprague was a very fine Message Bearer and Healer. She passed away suddenly on Wednesday morning, Feb. 6, at their home in Grand Rapids. Rev. Thomas Grimshaw, Director of Morris Pratt Institute, conducted the Transition Service. Friends from many sections of the country expressed their kindly thoughts and sympathy in messages and flowers.

Rev. Sprague is known to Spiritualists everywhere because of his writings. His numerous books and pamphlets are constantly in demand by many, and all may well read them, not only with pleasure but with much profit to himself as well.

would think that any intelligent clergyman, whether in sympathy with Spiritualism or opposed to it, would want to investigate it so as to be able to talk intelligently on the subject. If all ministers of the gospel who have not investigated Spiritualism would investigate it honestly, prayerfully, conscientiously, and thoroughly and then tell their congregations the truth, the whole truth, and nothing but the truth, they would turn the tide of Christian skepticism largely to its investigation. No one need look for such a spiritual outbreak at present, but we believe we are approaching the time when Christianity will be interpreted from its truly spiritual standpoint and Christians will be happy in proclaiming the fact of the wonderful mediumship of Jesus. When that time comes, the teachings of eternal punishment in hell will be changed to the teachings of Spiritualism regarding sin; namely, that men are not punished for their sins but are always ultimately punished by their sins as a natural consequence. Natural law governs all. Doing wrong causes suffering. Doing right brings happiness.

SPIRITUALISM IN MODERN JAPAN

Speech of Mr. W. Asano, President of the Japanese Society for Psychic Science at the International Congress of Spiritualists, September, 1928, on "Spiritualism in Modern Japan."

Ladies and Gentlemen:

It affords me the greatest pleasure to have this opportunity of speaking as the first delegate of Japan before the meeting of the prominent spiritualists from various countries. The subject of my talk is the Spiritualism in Modern Japan, of which I am now going to tell rather briefly, but as clearly as possible, within the short time allowed me.

You may all know that the Restoration of Japan in 1868 marked an epoch in the Japanese history. It gave birth to New Japan, and severed it entirely from Old Japan. The old Japan was the world of tradition and conservatism, where sentiment prevailed over reason and the traditional faiths were readily accepted. The people of old Japan took in without question Shintoism, which popularly is the ancestor worship, or Buddhism somewhat modified to suit the Japanese life. Secure from any foreign influence, they were leading a peaceful but rather a simple life. If propagated at that time, the Spiritualism we all now sustain would have found but a smooth, paved way before it, for in fact almost all Japanese people of that time may be called Spiritualists.

Some might say, "The Japanese people are pantheists as other peoples in the Orient, and because of their lack of faith in the Supreme Being, they can not in a true sense be called Spiritualists." This is quite a mistake. The misunderstanding, I think, is due to the wrong influence of some prejudiced religionists of the western countries. Briefly speaking, the Japanese people have such faith as may at the same time be called pantheism as well as monotheism. This may sound contradictory, but in reality there is no inconsistency between the two isms in Japan. For the highest symbol of worship of Shintoism, *Amaterasu-no-kami* (god ruling the inmost center of heaven) means nothing but God in Christianity, *Bhutatathatu* in Buddhism and Heaven in Confucianism; in other words, it is the Infinite Intelligence of the Universe. Other objects of the Japanese worship, *Yaoyorano-kamigami* (million gods), signify mainly the ancestral or inner beings. Whether they are adored by the name of gods, angels or spirits, they are in my opinion all the same.

Spiritualism had thus been a dominating force for centuries in the old Japan until it lost its hold upon the people's mind on the national change created by the Meiji Restoration, when the western civilization flooded into the country. The material progress made in Europe and America over a considerable length of time was then a revelation to the unde-

veloped mind of the old Japanese people. Awakened from a long lethargy, they rushed headlong to take in the new material civilization, giving up without stint everything old regardless of their value, and things pertaining to spirit were sadly put aside for some time. The marvelous development made in Japan during these fifty years in every field of scientific knowledge and various phases of social organization is really incomparable with the history of any other nation under the sun. Indeed, the fundamental change brought about in Japan during this half a century would no doubt have required many hundred years in other countries.

Through the frantic efforts, Japan could as far as the material civilization is concerned now rank with the great powers of the world, but from the spiritual point of view it has become to bear the aspect of a wild and barren land. The Spiritualism, which is still exposed to severe criticism and treated with disdain from various directions even in Europe and America, would find much more difficulties in Japan where the Government is absolutely heedless to the subject and no interest is taken on it by either religionists or scientific men. It is no wonder, therefore, if the general public can remain quite indifferent to any spiritual movement going on in the west.

There is, however, no question that the people cannot for long be left in such unnatural and absurd condition. While they paid no attention to the existence of spirits, the latter seemed to be working to influence them from the other world, which is presumable from the fact that during these fifty years many powerful Mediums appeared and kept the people well puzzled over various psychic phenomena they produced. I am now going to give the name of a typical one of these mediums, and will speak very briefly about her life.

Miss Tosie Osanami: The psychic faculty Miss Osanami possessed was not the result of hard training; it was born in her. Physically, she was well developed and healthy as well as beautiful in form. Her diet consisted of only a small quantity of water taken daily and seldom a scanty amount of raw fruit. Everything she took had to be raw; even a cup of warm water, when heated artificially, was vomited as soon as it passed her throat and caused her a tremendous suffering for several days. She was said to even vomit blood in such a case. The queerest thing about her was that she never evacuated.

The recognition of Miss Osanami as a powerful Medium was established among her family and friends in 1892, and from that time for about fifteen years, until 1907, when she died at the age of forty-five, she was noted as such by people around her. She possessed very strong and varied mediumistic faculties. I will relate now some of the abnormal phenomena produced by her.

1. Prophetic Faculty: Miss Osanami could always give in a condition, not appearing to have fallen into a deep trance, a ready and clear answer to any question put to her even on things occurring in future. Her prophecy on China-Japanese War in 1893, the previous year of the war, was a well known fact among a group of people of that time.

2. Aerial Music: When in trance, very often there was heard in the air far above her head exquisite music, in which the sounds of flute, a sort of flageolet, harp and also a bell harmoniously mingled. The phenomenon was believed to be the sign of the approach of gods, and they say that many times the jailers were surprised by this phenomena while she was detained at the Turugaoka Jail under the suspicion of fraud.

3. Phenomenon of Apports: She also showed her marvelous power in furnishing books, charms, medicines and various other objects to those who asked her for such apports. I would illustrate as the record breaking phenomena her remarkable power in producing liquid medicine within empty glass bottles.

Her patients would come to ask for medicine by

presenting her their own containers. These glass bottles were put together on a table placed in front of her family shrine. She would then kneel down before it and offer prayer of the Shinto rite for about ten minutes. When the prayer was ended they would see those empty bottles filled up all at once with liquid of different colors. The color of medicine differed according to the nature of illness, red, blue, yellow, orange, etc. Sometimes the bottles gathered at a time were so many in number as amounted to forty, and it made such a beautiful sight when all bottles shone in a splendid variety of rainbow hues.

Such phenomena occurring every day made her the topic of current gossip in Turugaoka City of Akita Prefecture, where she was twice put in prison as an imposter. The above said phenomena even took place around her during the imprisonment, and she was finally acquitted on the ground of insufficient evidence. In the spring of 1900 she removed to Osaka where she stayed at her brother's. Here her abnormal faculty was published in the *Osaka Asahi* and she once more had to undergo the interference of police. Accused of being a swindler, she was tried in the District Court of Kobe. In the Court of Justice, however, before the judge and other judicial officers, she succeeded in producing as usual some brown liquid medicine within an empty bottle sealed tight. This, of course, made everybody present speechless with astonishment, and she was consequently pronounced guiltless at the spot. She passed over in November, 1907, and her remains were buried in her native province, where a small shrine now stands to commemorate her unearthly soul.

This record clearly points out that behind the materialistic and worldly garment of new Japan there still remained lurking the spiritual element of old Japan which was well illustrated in the abundant abnormal phenomena occurring in Japan from ancient times throughout the country, and on account of which the people were proud of the empire, calling it "the land of gods." It seems therefore that the rather indifferent attitude of Japanese people towards Spiritualism for the past half a century is partly the reaction of the blind belief of old days and also attributable to the radical change that required all attention of the people for a time to the material side of things.

Whatever the reason or the past history of Japan may be, it is evident that the Spiritualism in present Japan has no solid foundation, and in the systematic study, it is regrettably far behind that in England, France, America and other countries. The first organized body of Spiritualists of new Japan appeared in Tokyo about thirty years ago in the name of "Shinshokai." The founders of the society were Mr. K. Matumura, Dr. S. Miyake and other well known scholars and religionists of that time. They published an Organ of the society, which did not last more than a few years. Prof. T. Fukurai of the Tokyo Imperial University then took up his solitary study on the subject.

Prof. Fukurai was first interested in the study of hypnotism but gradually turned his keen attention to Psychic Phenomena. He made an extensive study on Clairvoyance with such Mediums as Mrs. Nagao, Miss Mifune, Mrs. Takahashi, Mr. Mita, who were all well known for their remarkable psychic faculties among the Spiritualists. These Mediums were put to very severe tests, and many precise as well as trustworthy records were taken by Prof. Fukurai to prove their genuineness as Clairvoyants. But the ignorant and prejudiced public of that time could not believe in the Psychic Phenomena. Prof. Fukurai had consequently to stand the most unsympathetic attitude among his co-workers in the university and severe criticisms in newspapers and magazines, and was finally forced to leave the chair in 1911. This unhappy event caused on the other hand the miserable death of the two Mediums, Mrs. Nagao and Miss Mifune, and checked the growth of study on Spirit-

ualism in new Japan for several years, until 1923, when a powerful new society was organized in Tokyo to pursue the study on Psychic Phenomena. This organization is no other than the Society for Psychic Science which I am now leading.

In 1923, Japan underwent a terrible disaster in the Great Earthquake that devastated its capital city, Tokyo, and its vicinity, but in spite of this heavy material blow, the nation had its greatest blessing from the spiritual point of view in having thus the foundation for its future spiritual progress laid. At least I can say that it was given the opportunity by the society to introduce here its spiritual side to the Psychic Scientists and Spiritualists of the world.

Only a short time has been spent in Japan on systematical Spiritual study, and we can not say as yet all of its psychical phenomena are scientifically classified or studied, but, as far as I can see at present, there appears to be a great difference between the Mediums of the west and east (including Japan and other oriental countries) with regard to their faculty and strength. While those of the west are willing to be put to test and show various astounding results in laboratories, those of the Orient would not use their power except for moral or practical purposes. It is needless to say that scientific tests are most important, but at the same time the students should not try to put every Medium into his own mould, as both extremities will certainly incur a great loss in the course of the study. I will now give a few powerful Mediums which Japan has at present, and which might interest you to know of.

Mr. S. Uchida, whose psychic faculty I have been testing for these two years, is a resident of Okazaki City. He possesses three kinds of faculties at present. The first is the phenomenon of Apports. Small pieces of metal or stone are gathered in his hand during his short trance. I have brought here as samples a few stones which were given me in this way. The second is the phenomenon of creating audible sounds in the air simply by moving hands. When, in trance, he shakes his hand, there is produced in the air sounds of electric discharge. The third is trance speaking. He is an illiterate man and cannot write even his own name properly, but in spite of his ignorance, often he gives lectures during trance on the illegible Buddhist scriptures, even quoting some long passages difficult to remember.

Mrs. G. Nakanishi is also a Trance Medium whose faculty is specially intended for practical purposes. She is capable of remaining in trance for several hours at a stretch, and during the interval she diagnoses her patients in whom she can find even internal diseases within a few minutes. She can easily speed to a distant place to investigate things and trace fugitives. In our numerous tests with her for the past several months, she showed her remarkably good faculties in all such phenomena.

Prof. R. Nakao is now filling a chair in the Osaka Technical College. He is an excellent Clairvoyant, which faculty he discovered in himself several years ago. Recently he practices it on every Sunday to meet the wishes of his clients. He published a book on his experiences last year, calling it "*Tosi to sono Jitsei*" (Clairvoyance and its examples). He illustrates in the book the typical instances of his clairvoyant phenomena selected from over 5,000 cases he treated. It contains many interesting examples.

Mr. M. Arafuka is a noted business man of Osaka. He is at present running a linen factory. Not only is he a man of business but also of learning. About four years ago, he found himself possessing the faculty of trance speech and also able to do automatic writing. His family and friends became doubtful of his sanity on account of the Psychic Phenomena produced by him, and he himself could not be confident of his own faculty for a considerable length of time. I came to know him in December last year, and after the repeated tests found in him an excellent psychic faculty. His Control announces

himself by the name of *Michiominomikoto*, who was the assistant to the Emperor Jimmu, the first ruler enthroned in the Japanese Empire. Whosoever he may be, I confess that I am quite astounded at his keen and profound knowledge of the ancient Japanese history and the origin of Shintoism. I believe I am not exaggerating when I say that through the explanations of this spirit, the *Kojiki*, the oldest Japanese Scripture, came to show its true, deep meanings which have never been revealed. My deeper study on Mr. Arafuka is yet to come, but there is no room for doubt that he is one of the most promising Mediums Japan has at present.

These Mediums are not professional. They are all ardent students of Psychic Phenomena who are willing to render services to others for their welfare. There are in Japan, besides these psychics, numerous professional Mediums, who like those in the west, are showing their psychic faculties in healing, fortune-telling, etc. Their powers are varied in type, but can be roughly classified as Buddhistic incantations and prayers, Shinto charms, trance-speech, *kiai* (spellbinding shout), *tinkon* (a Shinto practice of meditation), the western hypothic treatments, etc., etc. Such psychics count thousands in number within Tokyo City only. Some of them possess quite strong power and could satisfy people often in showing good results against diseases incurable by the modern medical treatment. All of them, however, can not be admitted genuine, as very few of them have undergone the scientific investigation and treatment. Our Society for Psychic Study is now endeavoring to make experiments on the popular ones among these psychics and take statistics, and I think it possible that we may submit to you a precise report on them within a few years.

Apart from these numerous mediumistic faculties there are in Japan some peculiar Psychic Phenomena that cannot be overlooked. It is shown in the disciples of mysticisms of various kinds and occult sciences. Most of these men are leading the solitary life of hermits amidst mountains. They shun society. It is therefore rather difficult to put them under the strict scientific tests in the laboratory, but it does not stand to reason that these psychics can be left untouched. It will mean a great loss to the development of Spiritualism, for the Psychic Phenomena produced by such people and also those occurring around them appear often too marvelous and significant to be passed over simply as absurd or mysterious.

Our study on such psychics may still be insufficient, but I am able now to introduce to you a few of them.

Mr. Saikinan, born in Chosen (Corea), was once a Government Official in the district, from which post he resigned more than ten years ago to devote his whole life to the spiritual pursuit. From childhood, he had been an earnest student of occult doctrines and also of Chinese mysticism, and since freeing himself of his professional yoke, he shut himself up in Kongozan, a high mountain in Chosen. He gave up eating cooked meals, taking daily only seven pieces of pine-bark biscuits. He had lived full ten years in this way. In June last year, however, he proceeded to try to live simply on air. He then climbed up Hakutozan, an uninhabited high mountain situated in the boundary between Chosen and Manchuria, where, alone, he succeeded in observing his fast for one hundred days. From that time he never has taken anything except water. He no longer dwells in the mountain, but is traveling on foot through Chosen. Though healthy, he is now in his fifty-ninth year, but does not appear even a trifle tired after thirty to forty mile walk a day. He believes he will be able to live on earth until he is three hundred and fifty years old. His future is an interesting riddle laid before us.

Mr. S. T. is personally known to me as a friend. He is a graduate of an American college and now

a member of Kobe Municipal Assembly. He also has been interested in the study of Occult Science and came in contact with SENNINS for these several years. The SENNIN is a peculiar being found only in the eastern countries, such as India, China, Japan, etc. These beings are considered to have attained the longevity of from several hundred to a thousand years through extensive spiritual trainings. These men do not show their forms except to those whom they select as their disciples. Mr. T. says that he meets from time to time eight SENNINS in a secret place of a mountain, where he stays with them from three days to a week and gets himself instructed and trained during the interval under the guidance of these men. As far as their appearance is concerned, these eight men are said to look like the people of ancient times in their old fashioned robes, but when they walk their easy and swift gait reveals that they feel no weight of body. They show no difficulties in climbing steep peaks or passing over precipitous cliffs. Mr. T. is also presenting a great puzzle to be solved.

Mr. H. Togawa is an illiterate old man over sixty living in the county of Isé. When he was nine years old he was made the disciple of a TENGU, a mysterious being in the Astral Plane, who is considered to be spiritually inferior to a SENNIN. From time to time, this TENGU pays calls on him and takes him along to travel different places. He says he can pass over several hundred miles in a very short time when he is with this non-human guide. He is often given by this strange being various but rather common objects, books, scrolls or offerings to shrines, such as rice-cakes, dried fishes, fruit, sweet-meats, etc. To Mr. Togawa, the TENGU looks simply like an old man of noble appearance, but nobody else is able to see the form of this supernatural being.

In Japan, there are many other people who are under such mysterious experiences. There has appeared, however, as yet in Japan no great master who can electrify the world by his spiritual eminence and shut up once for all the sceptics and materialists. But it would be too hasty a conclusion to decide that no such genius will come out in future among the people of the Orient, the cradle of old faith and religion. It is beyond doubt of the utmost importance that one go deep in the Psychic Phenomena by scientific investigations in the laboratory for laying the foundation of true knowledge and for developing that line of study which shall make Spiritualism universally admitted. But at the same time I think it is not less important to prepare the way for the coming among us of a highest class master who with his preeminent power can thoroughly convince people of the Great Truth and let them find no room for argument. It is my firm belief that we must aim at the perfection of these two sides of the subject to attain our object, which is to see Spiritualism reigning over the world.

I feel it an urgent call of the time that the peoples of the West and East should try to keep a closer contact and endeavor together to produce the dominant power in Spiritualism by developing each its own strong side. This international meeting of Spiritualists held once in three years is without question of considerable value, but I believe we are now in an age when our more and stronger cooperative efforts are required. Will it not be possible for the Spiritualists of every nation to establish together a world-wide organization, say the World Spiritualists' Association, and begin the great spiritual movement throughout the world in general. I am positively sure that you all will agree with me even if I go so far as to say that the responsibility for World Peace and Civilization lies on the shoulders of us all, the advocates of Spiritualism.

LETTERS ON SPIRITUALISM

Numa Analyticus

No. 8

In several of these Letters I have taken advantage of the prerogatives of age and given advice to our young speakers as to what they should teach on our platform. In this Letter I wish to point out some things they should not teach.

In doing this I would not be understood as saying that the tabooed ideas are wicked or harmful, but that they are not true. I say this on the highest of all authority—that is, on their incongruity with basic ideas which have been established by the clearest and strongest of evidence. For the highest test of truth that can be applied to any proposed idea is, Does it harmonize with all the other things that we know—not guess at or hope for, but *know*?

Once in a while, then, we Spiritualists must examine the evidence for some of these incongruous ideas, and determine whether it is sufficient to establish the idea or not, and consequently whether we must modify some of our ideas which we have hitherto regarded as basic in the science and philosophy of Spiritualism. Of course, before we get to comparing any proposed idea with our fundamentals, we must first determine if there is sufficient evidence to support such idea even if it stood alone in a logical vacuum. As a matter of fact nothing ever does stand alone in the Universe. We must remember always that all truth is harmonious; every bit of truth fitting perfectly with every other bit, no matter from what part of the Universe, or from what Zone thereof, they may come. While, then, we must test our scales for weighing new ideas, from time to time, to see that they are accurate, in the meantime in our daily work we must use them as they are: that is, we must weigh every idea in a proposed philosophy by seeing, first if it does by itself have a factual basis, and then by balancing it with those ideas which we know are factual and hold as basic in our science and philosophy.

We often read in excerpts from lectures by those tintured with Theosophy that Jesus, Buddha, and others designated as "Masters," were "sent" to earth to teach certain truths. Now, this is lightly glided over, without realizing that to be sent implies previous existence as an entity. There isn't the slightest bit of evidence that there is such a thing as re-embodiment of the human spirit. All the leading Controls, the best Teachers, of our best Mediums who have studied the question in the Zones beyond, are unanimous in their opinion that no evidence at all exists that a spirit once released from the physical body ever enters the body of an infant, before or after birth, and lives an earthly life again. None of them has ever seen a spirit who claims he ever was re-embodied. None has ever seen one who ever heard another spirit make that claim. All the accounts we read of, of persons being familiar with strange cities in strange countries, of expecting to see a statue or fountain of a definite type in the next square, and sensing the scene as familiar, all this is clearly explainable by impressionistic mediumship, without resort to any theory of re-embodiment. Some spirit who was familiar with such scenes accompanied the traveller and impressed him with that sense of familiarity which he mistook for a revived memory from a former incarnation. Let us be careful that we don't let this idea creep into our teachings.

We often hear our younger workers declare in rounding out a burst of oratory that Jesus was the greatest Medium that the world ever saw. Now, this is not true. Jesus was a great Teacher, and was a Medium, but this does not make him the greatest Medium by any means. All that we know of Jesus' mediumship is found in the Gospel stories, and if these stories are true, and disregarding the alleged miracles which in no wise indicate mediumship, and

which are so innately improbable as to be unbelievable by any modern scholar, certainly the mediumship there displayed is not at all extraordinary and is paralleled by that of many of our leading Mediums of the last eighty years. His materialization and appearance after the Crucifixion was not due to his mediumship but to that of the disciples. I suppose the account of a seance given our National Board by Ada Bessinet, during the Toledo Convention and published in THE NATIONAL SPIRITUALIST shortly afterward, discloses more mediumship, and in greater variety, than do all four of the Gospels. People for centuries have worshiped the past, and have exaggerated men and events if only far enough away. Let us not fall into the same error, but let us carefully scrutinize the evidence before we put our stamp of approval on extravagant statements. Let us as Spiritualists guard against being drawn into the outer rings of the popular whirlpool of superstition which has raged about the personality of Jesus for so many centuries.

Among the less intelligent classes of Spiritualists there is a tendency to ascribe everything to the Spirit World. Every little thing that happens about the home is brought about by the Spirits. Every idea a little keener and clearer than usual is inspired by some Guide. The Spirits select the books to be read, and those that must not be read, etc. They think that the Spirit World exists merely to wait on them. Their attitude toward the Spirits is much like that of the less intelligent Catholics toward their Saints.

This of course is an entirely wrong attitude. The people of the Spirit World are not our servants. They are our friends. Mediumship is a co-operation. Through impressionistic mediumship comes inspiration. The desire of those attracted to us from the Zones beyond is to stimulate and assist us to help ourselves. It is not their purpose to live our lives for us, to carry our burdens, and to perform our household duties. Let us do our best to eradicate these really superstitious ideas, and to spread the larger views, in accordance with the teachings of the ablest Controls.

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Again, what of the religion of the Jews? We have ample justification for asserting that Moses' whole life's mission and his teachings were from first to last directed by spirits, from the episode of the so-called burning bush, when he received instructions by direct voice as to his great work in the future, to the final warning as to the manner and reason of his approaching death. Communion with the spirit world was the controlling factor in his every-day life. The Ten Commandments were given to him by spirit writing on tablets of stone. His instructions for the building of the Tabernacle were conveyed by what is today called the "direct voice" of a spirit.

If, therefore, communion, too, from the spirit world is and has always been impossible, then, if Moses existed as an historic figure, either he was a gross deceiver and conducted the exodus and founded the Jewish religion upon a gigantic bluff, or the whole story is a faked fairy tale which has successfully deceived millions of sincere and intellectual people of all ages and nationalities. And what we have said concerning the religions of Jesus and Moses applies with equal force to the religion of all great religious leaders, for these teachers were inspired to their missions by direct commands from spirits and from them they derived their confidence to go forth and preach their gospels to the world.

Therefore, if Spiritualism is fiction, fake or fraud, then all the great religions of the world were founded upon fiction, fake or fraud. And thus if it is true that we owe the bulk of our civilization—along its moral and its spiritual lines—to the religions of the world, we are driven to the absurd corollary that the moral and spiritual evolution of mankind has been founded upon fake or fraud. A rather ignoble origin for such munificent result.

If Spiritualism is fiction, life on this earth is a funeral procession leading only to the tomb, its route bordered by the gravestones of loved ones who have preceded us in the funeral cortège. Of what use the gradual evolution of our human consciousness if the only Truth of which we are to become conscious is annihilation after protracted sufferings? But, thank God, we Spiritualists know from personal experience that there is a future life, that this life is a spirit life, and that man can here on this earth communicate with that life. We know, in short, that Spiritualism is not fiction, it is fact.

If Spiritualism is fact, then this life is not a funeral procession, it is a triumphant journey towards a clearly defined goal. God has taken care to afford us, through special messengers, opportunities of learning the laws concerning a future life and the conditions in which on this earth we can best prepare for the life of spirit which is to come.

We Spiritualists draw our facts of survival at first hand; for us there is no such thing as death, and though nothing, not even Spiritualism, can compensate us for the personal loss when the parting comes, the sting of death has gone, for we know that our beloved is living more gloriously than we and that communion is not necessarily severed. For ourselves the fear of death is transmuted almost into a hope; death in any of its forms is but the turnstile into everlasting life. We are no longer merely sojourners on an evanescent earth, we are the legatees of a great inheritance, literally joint-heirs with God and inheritors of the Kingdom of Heaven.

LETTERS ON SPIRITUALISM

Numa Analyticus

No. 8

In several of these Letters I have taken advantage of the prerogatives of age and given advice to our young speakers as to what they should teach on our platform. In this Letter I wish to point out some things they should not teach.

In doing this I would not be understood as saying that the tabooed ideas are wicked or harmful, but that they are not true. I say this on the highest of all authority—that is, on their incongruity with basic ideas which have been established by the clearest and strongest of evidence. For the highest test of truth that can be applied to any proposed idea is, Does it harmonize with all the other things that we know—not guess at or hope for, but *know*?

Once in a while, then, we Spiritualists must examine the evidence for some of these incongruous ideas, and determine whether it is sufficient to establish the idea or not, and consequently whether we must modify some of our ideas which we have hitherto regarded as basic in the science and philosophy of Spiritualism. Of course, before we get to comparing any proposed idea with our fundamentals, we must first determine if there is sufficient evidence to support such idea even if it stood alone in a logical vacuum. As a matter of fact nothing ever does stand alone in the Universe. We must remember always that all truth is harmonious; every bit of truth fitting perfectly with every other bit, no matter from what part of the Universe, or from what Zone thereof, they may come. While, then, we must test our scales for weighing new ideas, from time to time, to see that they are accurate, in the meantime in our daily work we must use them as they are: that is, we must weigh every idea in a proposed philosophy by seeing, first if it does by itself have a factual basis, and then by balancing it with those ideas which we know are factual and hold as basic in our science and philosophy.

We often read in excerpts from lectures by those tintured with Theosophy that Jesus, Buddha, and others designated as "Masters," were "sent" to earth to teach certain truths. Now, this is lightly glided over, without realizing that to be sent implies previous existence as an entity. There isn't the slightest bit of evidence that there is such a thing as re-embodiment of the human spirit. All the leading Controls, the best Teachers, of our best Mediums who have studied the question in the Zones beyond, are unanimous in their opinion that no evidence at all exists that a spirit once released from the physical body ever enters the body of an infant, before or after birth, and lives an earthly life again. None of them has ever seen a spirit who claims he ever was re-embodied. None has ever seen one who ever heard another spirit make that claim. All the accounts we read of, of persons being familiar with strange cities in strange countries, of expecting to see a statue or fountain of a definite type in the next square, and sensing the scene as familiar, all this is clearly explainable by impressionistic mediumship, without resort to any theory of re-embodiment. Some spirit who was familiar with such scenes accompanied the traveller and impressed him with that sense of familiarity which he mistook for a revived memory from a former incarnation. Let us be careful that we don't let this idea creep into our teachings.

We often hear our younger workers declare in rounding out a burst of oratory that Jesus was the greatest Medium that the world ever saw. Now, this is not true. Jesus was a great Teacher, and was a Medium, but this does not make him the greatest Medium by any means. All that we know of Jesus' mediumship is found in the Gospel stories, and if these stories are true, and disregarding the alleged miracles which in no wise indicate mediumship, and

which are so innately improbable as to be unbelievable by any modern scholar, certainly the mediumship there displayed is not at all extraordinary and is paralleled by that of many of our leading Mediums of the last eighty years. His materialization and appearance after the Crucifixion was not due to his mediumship but to that of the disciples. I suppose the account of a seance given our National Board by Ada Bessinet, during the Toledo Convention and published in THE NATIONAL SPIRITUALIST shortly afterward, discloses more mediumship, and in greater variety, than do all four of the Gospels. People for centuries have worshiped the past, and have exaggerated men and events if only far enough away. Let us not fall into the same error, but let us carefully scrutinize the evidence before we put our stamp of approval on extravagant statements. Let us as Spiritualists guard against being drawn into the outer rings of the popular whirlpool of superstition which has raged about the personality of Jesus for so many centuries.

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Thou shalt not touch that which is mine, if thou canst help, or remove the least thing which belongs to me without my consent; and may I, being of sound mind, do to others as I would that they would do to me.—*Plato*.

**SPIRITUAL AND ETHICAL SOCIETY
OF NEW YORK CITY**

Meetings held at Hotel Astor, 2:30 p. m., Sundays. Beginning Feb. 1, this Society will broadcast every Friday evening at 7:45 o'clock over Station WMCA. Communications received clairaudiently from unseen teachers will be given. Mr. John Molanthy, Reader. Write Station for copies of papers, enclosing dime.

BY THEIR WORKS SHALL YE KNOW THEM!

Spiritualists have doubtless observed that we hear stories, wonderful and true, of cures effected by the Spirit Forces through our Healers, but it is seldom that specific cases are brought to our attention. In his letter concerning the activity of his Church Rev. O. L. Clark of New Orleans has included a list of cures which have taken place under the ministrations of one of their Healers, Mrs. Marian Bennett.

Case No. 1. A lady who had suffered for over three years with high blood pressure. All usual treatments had failed. She testifies in writing to having been entirely healed by the Forces operating through Mrs. Bennett.

Case No. 2. A boy of ten. Had practically no strength or energy. Lacked interest in everything. Frail, sickly and a weak specimen generally. Has been made over into a real boy, full of vitality, energetic, rosy-cheeked, alive with interest, active and well on the road to normal manhood.

Case No. 3. A baby possessed of a seriously curved spine and with the head bent perceptibly to the right shoulder. Was entirely straightened and relieved of this very sad condition.

Case No. 4. A lady, suffering with severe headaches, and stomach trouble. Had found it impossible to live in a certain place because always ill there. Has been entirely cured and now lives happily in the previously offending locality.

Case No. 5. A girl, suffering the effects of infantile paralysis. Was brought to the church a cripple. Under treatment of Mrs. Bennett now walks as well as others.

And thus it goes. Aches and pains disappear. Crooked limbs are straightened, abnormal conditions overcome. Strength replaces weakness, health and happiness may be had for the asking.

**FIRST SPIRITUALIST CHURCH,
ST. JOSEPH, MO.**

On January 27, the Editor of THE NATIONAL SPIRITUALIST had the pleasure and the privilege of visiting the First Spiritual Church of St. Joseph, Missouri, of which Rev. Loui A. Ward is Pastor. Missouri is the State where everybody wants to be shown! And the First Spiritualist Church surely is gratifying that desire.

A nice Church home, a roomy hall, with a splendid seance room connected, a group of enthusiastic, loyal members, this Church and its Pastor enjoy the respect of the community. The service on Sunday night is unique in that there are no messages following the lecture. Wednesday evening is set aside for this purpose and the message service is held regularly on that day. Mrs. Mann delivered two addresses, afternoon and evening, the hall being filled on both occasions, despite the zero weather. At the evening service, Rev. Eby, Pastor of one of the Orthodox churches of the city, made the invocation, having held his own regular evening service that day at five o'clock in order that all members of his church who so desired might attend the Spiritualist service. Many of them were there, as were also many prominent citizens. Rev. Ward is doing fine work in St. Joseph and has the high esteem and loyalty of his people. Among assets of this church is a wonderfully talented musician, Mrs. Nova Miles, whose rendering of two musical monologues—*I Want to Go Home to My Mother*, by Carrie Jacobs Bond, and *He Is Just Away*, by James Whitcomb Riley—were artistically perfect, spoken beautifully to musical accompaniment rendered with true spiritual understanding. May the First Church of St. Joseph ever maintain its present high standard, for this is the secret of continued and healthy development.



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Thou shalt not touch that which is mine, if thou canst help, or remove the least thing which belongs to me without my consent; and may I, being of sound mind, do to others as I would that they would do to me.—*Plato*.

BY THEIR WORKS SHALL YE KNOW THEM!

Spiritualists have doubtless observed that we hear stories, wonderful and true, of cures effected by the Spirit Forces through our Healers, but it is seldom that specific cases are brought to our attention. In his letter concerning the activity of his Church Rev. O. L. Clark of New Orleans has included a list of cures which have taken place under the ministrations of one of their Healers, Mrs. Marian Bennett.

Case No. 1. A lady who had suffered for over three years with high blood pressure. All usual treatments had failed. She testifies in writing to having been entirely healed by the Forces operating through Mrs. Bennett.

Case No. 2. A boy of ten. Had practically no strength or energy. Lacked interest in everything. Frail, sickly and a weak specimen generally. Has been made over into a real boy, full of vitality, energetic, rosy-cheeked, alive with interest, active and well on the road to normal manhood.

Case No. 3. A baby possessed of a seriously curved spine and with the head bent perceptibly to the right shoulder. Was entirely straightened and relieved of this very sad condition.

Case No. 4. A lady, suffering with severe headaches, and stomach trouble. Had found it impossible to live in a certain place because always ill there. Has been entirely cured and now lives happily in the previously offending locality.

Case No. 5. A girl, suffering the effects of infantile paralysis. Was brought to the church a cripple. Under treatment of Mrs. Bennett now walks as well as others.

And thus it goes. Aches and pains disappear. Crooked limbs are straightened, abnormal conditions overcome. Strength replaces weakness, health and happiness may be had for the asking.

**FIRST SPIRITUALIST CHURCH,
ST. JOSEPH, MO.**

On January 27, the Editor of THE NATIONAL SPIRITUALIST had the pleasure and the privilege of visiting the First Spiritual Church of St. Joseph, Missouri, of which Rev. Loui A. Ward is Pastor. Missouri is the State where everybody wants to be shown! And the First Spiritualist Church surely is gratifying that desire.

A nice Church home, a roomy hall, with a splendid seance room connected, a group of enthusiastic, loyal members, this Church and its Pastor enjoy the respect of the community. The service on Sunday night is unique in that there are no messages following the lecture. Wednesday evening is set aside for this purpose and the message service is held regularly on that day. Mrs. Mann delivered two addresses, afternoon and evening, the hall being filled on both occasions, despite the zero weather. At the evening service, Rev. Eby, Pastor of one of the Orthodox churches of the city, made the invocation, having held his own regular evening service that day at five o'clock in order that all members of his church who so desired might attend the Spiritualist service. Many of them were there, as were also many prominent citizens. Rev. Ward is doing fine work in St. Joseph and has the high esteem and loyalty of his people. Among assets of this church is a wonderfully talented musician, Mrs. Nova Miles, whose rendering of two musical monologues—*I Want to Go Home to My Mother*, by Carrie Jacobs Bond, and *He Is Just Away*, by James Whitcomb Riley—were artistically perfect, spoken beautifully to musical accompaniment rendered with true spiritual understanding. May the First Church of St. Joseph ever maintain its present high standard, for this is the secret of continued and healthy development.



REV. LOUI A. WARD

**SPIRITUAL AND ETHICAL SOCIETY
OF NEW YORK CITY**

Meetings held at Hotel Astor, 2:30 p. m., Sundays. Beginning Feb. 1, this Society will broadcast every Friday evening at 7:45 o'clock over Station WMCA. Communications received clairaudiently from unseen teachers will be given. Mr. John Molanthy, Reader. Write Station for copies of papers, enclosing dime.

PSYCHIC EXPERIENCES OF FAMOUS PEOPLE

David Belasco

"The psychic experiences of famous people defy explanation," says the Milwaukee Journal in a recent issue. "Take, for example, that of David Belasco, whose dying mother, he asserts, sent him a message across a continent. Who shall explain it?"

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'Among the letters and telegrams brought to me,' he relates, 'was a message from San Francisco. It told me that my mother had died the night before! Death had come about the time I had seen her in my room.'

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Was this strange happening a case of thought transference? Mr. Belasco rejected that theory as inadequate. He felt sure he actually had seen his mother, and that she had actually come back from the dead. It was after long brooding on this subject that he wrote his play, 'The Return of Peter Grimm.'

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By the Editor

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Mr. Kipling recalled that beliefs and practice of one Nicholas Culpepper, an astrologer and a general, who practised in Spitalfields, near London, in the seventeenth century, describing how he successfully diagnosed a case by "erecting a horoscope" and "inquiring of the face of the heavens" how a malady might be diagnosed. The heavens indicated it was just smallpox. The girl recovered.

"Isn't it likely the multitude and significance of revelations heaped upon us within the last few years have made men, in self defense, specialize more and more narrowly," he asked. "Haven't we been driven headlong to abandon our conception of life, motion, and matter? Is it then arguable that we may still mistake secondary causes for primary ones, and attribute to instant and visible agents of disease unconditioned activities which in truth depend on some breath drawn by the motion of the universe through occupied space? The idea is wildly absurd? Quite true. But what does that matter if any fraction of any idea helps toward mastering even one combination in the great time locks of life and death?"

Suppose then at some future time when a bacteriologist and a physicist momentarily are at a standstill, would it not be interesting if they took their problem to the astronomer, and in a modern scientific language put it to Nicholas Culpepper's question—"What was the aspect of the heavens when such and such a phenomenon was observed?"

We recall with vivid distinctness the passing some twenty years ago of the President of one of our great universities, at the age of fifty-three. He was in the very prime of life, filled with enthusiasm for the great work he had undertaken, much of which was already accomplished, much more yet to be achieved. O, how he wanted to live,—not for himself, but to see his dream for his university come true! But, no. He was stricken, and over his condition physicians disagreed and surgeons wrangled for weeks. At last his quiet little secretary begged to bring him a physician whom she knew,—a regular M. D., but one whose vision was broad enough to make use of everything within his reach which could be of service to him. He said to the suffering man:

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Harriett Graham Lewis

Life! Life!! There is no death!

All is life in glorious transition!

This is the song our Mother Nature sings,

While, with a master hand,

She sweeps the harpstrings of the universe

With harmonies so infinitely grand!

Her wondrous voice reverberates

In all-inspiring theme, from pole to pole:

The door of reformation evermore

Stands open wide to every human soul!

Astronomy and mathematics are exact sciences, which carry their own proofs; otherwise they would be repudiated. But many men, who seem rational along other lines, accept Orthodoxy without a shadow of proof and will fight for it to the death. Happily, Truth (fact) is a positive thing, which men's beliefs cannot change. Two hundreds years B. C., the ancient Phrygians, in Asia Minor, worshipped a fallen meteor as the mother of their God: That was Phrygian orthodoxy, which, it cannot be denied, was built upon a concrete foundation! But, as time and ocean waves assault the rocks and wear them away, time and knowledge destroy mythical gods, together with their senseless creeds. Individuals, races and species pass. But the visible universe "floating in a boundless, fathomless sea of energy," is still an unexplained mystery. For, as the great Jew philosopher, Spinoza, puts it: "Our minds are but fitful flashes of an eternal light."

The wisdom in natural laws baffles human conception; speculation as to its origin is futile. "Wherever there is adaptation of means to an end," says John Burroughs, "there is thought, intelligence."

When we turn our eyes to the starry heavens and behold the glittering hosts marshalled there—some of which travel in opposite directions at the amazing speed of 372 miles per second—we behold proven facts, the upholding and moving force of which the science of astronomy declares is natural law. But the antiquated fundamentalist pops up and faces the philosopher with his inevitable question—which he considers a clincher—"Who made natural law?" And the philosopher answers with a quiet smile: "Who made your God?"

Despite the fact that Spiritualism not only can stand but invites the laboratory test which theology cannot endure, old, long-faced Piety, with his shining bald head decorated at the lower edge with thin fringe—continues to assure the world that Spiritualism is nothing but myth. . . . Voltaire, undisputed sovereign of the world of intellect, has said: "Myths are proved to be the inventions of priests. . . . The first divine was the first rogue who met the first fool."

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way of the zodiac, bring to us our spirit friends from other spheres, and Natural Law, inviolable and eternal, is the Actuality lying behind the phenomena—so far as we know.

Immortality, man's greatest attribute, is not a gift from some other immortal, who has power to bestow or destroy at will. "Men are not animals erect," said Bacon, "but immortal gods." This is the philosophy of Spiritualism, which possesses, *a priori* that which lifts beyond transcendental speculation to absolute knowledge. The laws of nature, the laws of logic, the laws of metaphysics and the laws of Spiritualism are one.

And yet,— I recently attended two trumpet readings in which the Medium had previously stated that her presiding spirit was Saint John, presumably John the evangelist. . . . At the first meeting the purported "Saint" delivered an interesting address on *The Soul*. . . . At the second meeting, where possibly twenty persons were present, the purported "Saint" John was again in attendance. He began to speak in a clear manly voice. . . . "There is a law of compensation. We are awarded according to our merits, our consciences being the arbitrators. Small sins are not counted against us, only crimes." Then, he began to digress. Turning to me he said: "I am speaking to Mrs. Lewis now. I am not the Saint John of the Bible; I am not a Saint now and never was a Saint. When I lived on the earth plain I was a Christian preacher. I preached hell-fire and brimstone. But after I entered Spirit Life I found that there was no hell, and no devil. But, Mrs. Lewis, if you could know what this poor Medium has to endure, you would pity her. She does not wear her crepe on her arm, but she has her troubles. . . ." etc., etc.

The moment the Spirit ceased speaking Orthodoxy invaded the seance room. A loud voice from the audience (fundamentalist, of course) cried, "Sing *Rock of Ages!*" They sang it! After which the same voice delivered a long prayer, the sentiments of which were as diametrically opposed to every principle of Spiritualism as are those of *Rock of Ages*. The prayer ended with: "These favors we ask in the name of the *Father*, the *Son* and the *Holy Ghost*." How are we to protect our meetings from invasions of this kind?

In the February number we chronicled the passing of Mr. Charles M. Higgins, the ninety-five-year-old organist of the Psychic Science Church of Chicago.

A few years ago, on the occasion of the passing of his sister, Mr. Higgins wrote the following, which was read by his son at the funeral service. When Mr. Higgins himself entered the Higher Life, it was read again. It had not been necessary to alter it. Mr. Higgins wrote:

The earliest record of man has to do with the hope of life beyond the vale. It is likewise his latest theme,—the one *Universal bond* that makes the ancients modern, and the moderns ancient. Always there has been this quest,—this longing of the inquiring mind to solve or fathom the mystery we call death.

How cheerless the world would be,—how unsatisfied the longing of the human heart, how unjust the recompense were there no hope.

My friends and relatives, I should like for you to listen to the words of hope and comfort written by my dear old father for this sad occasion and to which I sincerely concur. My father could well have taken for his text:

If a man die, shall he live again?

We are Spiritualists, for we believe in the continuity of life beyond the grave,—in absolute, positive, individual continuance of our minds, all our former loves, hopes and memories.

We are Spiritualists,—and believe that death is the opening door to the progressive life.

We are Spiritualists,—because we have received messages from our own loved ones, who have gone from us, thru this open door.

We are Spiritualists,—because we have received thru strange lips (while in trance) that knew absolutely nothing of our family relations or otherwise, names, events and facts that appealed to our intellect, our reason and our common sense.

We are Spiritualists,—because my sister Laura was herself a Medium and had received messages from our mother, brother, several of which foretold events that afterward so occurred. She received messages in poetry and prose far beyond her own ability to produce and which she regretted could not have been transcribed.

We therefore believe and know that *there are no dead*, but that all live and that we shall meet and greet them again in spirit life. We sorrow not without hope, for we shall meet again, with all our kindred,—a re-united family.

"Our paths thru life seem rough and thorny;
Flowers do sometimes bloom
Along its borders,—
But griefs and pains
As frequent are as joys."

May friendship's kind and gentle hand
Smooth the rough, uneven pathway
Of all our lives—
Till, journey ended,
We lay us down to sleep—
To wake—immortal!
To meet and greet with joyous smiles,
And fond caresses
All those, the dear ones
Who passed on before.

There are no dead.

"These," added Mr. Higgins, Jr., "are the words and belief of my father. The thoughts were comforting to him. They are comforting to me. I trust they may bring a solace to you. May the All-wise Providence attend, abide, sustain, comfort and guide us until eventually we shall enter into that everlasting Eternity,—the Spirit Land."

AFTER THOUGHTS

Our old friend Dr. B. F. Austin, Editor of *Reason*, looking backward on his years of service in a Great Cause has thus expressed himself in verse:

If I can throw a single ray of light
Across the darkened pathway of another;
If I can aid some soul to clearer sight
Of life and duty, and thus bless my brother;
If I can wipe from any human eye a tear,
I shall not then have lived in vain while here.

If I can guide some erring one to truth,
Inspire within his heart a sense of duty;
If I can plant within the soul of rosy youth
A sense of right, a love of truth and beauty;
If I can teach one man that God and Heaven are near,
I shall not then have lived in vain while here.

If from my mind I banish doubt and fear,
And keep my life attuned to love and kindness;
If I can scatter light and hope and cheer,
And help remove the curse of mental blindness;
If I can make more joy, more hope, less pain,
I shall not then have lived and loved in vain.

If by life's roadside I can plant a tree,
Beneath whose shade some wearied head may rest;
Though I may never share its shade, or see
Its beauty, I shall yet be truly blest.
Though no one knows my name, nor drops a flower
upon my bier,
I shall not then have lived in vain while here.

EXPERT URGES CHURCHES TO ABOLISH SERMONS

The following thought-provoking article which appears in the March number of the *Woman's Home Companion* is, or should be, of especial interest to Spiritualists. Perhaps the greatest difficulty to be surmounted in our Movement today is the simple fact that more often than not the most splendid of our Mediums can not deliver a sermon, while just as often the most eloquent of our speakers can not deliver a message!

"The revolutionary suggestion to the churches that they abolish the old-fashioned sermon and substitute on Sunday a 'canned sermon' prepared by professional sermon writers, is made by Frederick L. Collins, who has been engaged for two years in a survey of the present-day church situation for the *Woman's Home Companion*. During his study of the churches, Mr. Collins has visited 21 states, and has traveled nearly 15,000 miles by bus in rural districts. 'I had never imagined such pitifully small congregations as I found in the country towns,' he reports.

Two years ago, in a preliminary report of his observations, Mr. Collins startled the churches by urging that a large majority of the present church edifices ought to be torn down, and consolidated with other congregations. He now supplements this report by specific recommendations regarding the sermons he has heard from more than a thousand pulpits.

Mr. Collins shows that there are 216,000 sermons preached in the United States every Sunday morning, or about 20,000,000 different discourses per year, counting the afternoon and evening efforts. 'Obviously there aren't 216,000 people in the United States fit to preach sermons,' he says, 'and the result is an overwhelming number of poor sermons.'

The remedy suggested to the churches is as follows:

- (1) That the average minister be relieved of the necessity of sermon writing.
- (2) That the task be assigned to men and women who are conspicuously able to perform it.
- (3) That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.
- (4) That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.
- (5) That each minister select the kind of sermon that best suits the needs of his particular congregation and deliver it on Sunday, either by reading it or by committing it to memory.

In the long run, Mr. Collins believes that science will come to the rescue with a perfect sermon delivered in thousands of pulpits weekly through a combination of radio and television, thus combining the voice and personality of a great preacher with the sanctity of the small church. But in the meantime, while waiting for science to perfect this ideal, he urges the immediate installation of the 'canned sermon,' prepared centrally by each denomination to meet the needs of its pulpits throughout the country.

'There is no sight in America so depressing as our dying churches,' says Mr. Collins, 'open on Sundays to a dwindling few, closed throughout the week. Inadequate preachers everywhere; weary, discouraged old men struggling along on inadequate salaries in a profession for which they have shown no aptitude; restless, rebellious young men, chafing under the yoke of denominational rivalry, yearning to get away from their unappreciated drudgery; disillusioned men of all ages, driven by poverty, stung by neglect, trying to earn a decent living by combining preaching with farming, shopkeeping, real estate or insurance—empty mockeries of a great calling.'

But pitiful as the churches and preachers are, I found the average sermon still more pitiful, still more unfit to serve the Christian cause. Few will deny that present-day sermons are dull. The very

(Continued on Page 10, Col. 3)

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OUR NATIONAL PRESIDENT

Spiritualists everywhere will be happy to learn that President Whitwell has improved to such extent that he has been permitted by his physicians to return home again from the hospital wherein he has had a serious illness. Being Mr. Whitwell, he made the effort to conceal the fact of his illness from his friends, with the exception of those who had to be told. But one of these refuses to be silenced. This is your Editor.

A few weeks ago, knowing that he was no longer to serve his Country in that capacity, Hon. Calvin Coolidge, through the medium of the Press, spoke his mind on the subject of being a President. It was a most illuminating article. A private citizen or a member of an organization may do a certain thing and no one will even comment upon it. But when the President of a nation or an organization does that same thing—it is an event!

We have a nice little way of killing our Presidents, both national and organizational. We do not mean to do it, of course. But we are thoughtless. We tax them far beyond their strength. Witness Woodrow Wilson! And George B. Warne! Physical strength will give out when the mental and spiritual load becomes too heavy.

Only those who occupy these important positions themselves know of the terrific strain which goes with the job. Our National President, our National Secretary and, I may add, the Editor of our Official Organ positively stagger under a weight of responsibility which has not a thing on earth to do with the everyday routine of their respective offices. Mr. Whitwell, in addition to his duties as our National President, conducts a large business successfully. Mr. Grimshaw, with the welfare of Morris Pratt Institute in his heart, is at everybody's beck and call, responding instantly and willingly to every need. Mr. Barwise, connected with the Municipal Court of his city, has plenty to do besides serving as our Chief Counsel. Judge Stivers and Mr. Courtney out on the Pacific Coast, Mr. Maxwell in the largest of our States, our National Treasurer, connected with the City Administration of Buffalo—busy men all—and Rev. Elizabeth Schauss, President of the active State of Ohio—all of these, outside their daily tasks and apart from their livelihoods, are giving the very best that is in them to the promotion of our Great Cause. Let us be grateful and recognize their service.

President Whitwell has weathered this storm. We are happy that it is so. But—let us make it impos-

sible for another such to befall him! Let us give him our loyal support in his every endeavor in our behalf, aid him by assuming some of his burdens, carry in our hearts thoughts of healing until kindly Nature shall restore him to full health and activity again.

THE REINCARNATION VICTORY (?)

(Reprinted from the *International Psychic Gazette* [London] by courtesy of the Editor)

The claim of the French delegates to the International Congress at London, that English and American Spiritualists had accepted the Reincarnation doctrine is beginning to make some noise in the world. The Spiritualist Reviews which favour that idea printed, perhaps too hastily, the triumphal declaration of Monsieur Meyer, and now, if they have good faith, they must undeceive their readers.

Other reviews keep reproducing the false news, being still apparently unaware of the authoritative contradictions.

A Schism Ended!

For example, the excellent Italian review, *Mondo Occulto*, in its December number says:

"This London Congress laid one of the most important bases in the history of spiritism and Spiritualists, concerning the principle of Reincarnation. The separated the Anglo-Saxon from the French Spiritualists, concerning the principle of reincarnation. The former refused to admit this principle, but at last they have accepted it. In this connection M. Jean Meyer, in returning to France, exclaimed to an interviewer from *Le Journal*: 'We have been able at last to persuade the English and the Americans to accept Reincarnation. In a motion, voted unanimously, and especially by the delegate of North America, who represented 1,500,000 Spiritualists and by one negro delegate, we have proclaimed that the immortal soul evolves continually towards perfection by stages of progressive lives and that it reincarnates successively on planes of life corresponding to its advancement.'"

The Portuguese review *Ecos do Alem* reproduces essentially the same text.

A Remarkable Illumination

The French review *Annales du Spiritisme* writes in its December issue:

"The great idea of the Congress was the principle of Reincarnation. Doubtless the question remains still the object of most impassioned controversies, but on this point the conclusions of the Congress are precise. The idea itself has been accepted. The Congress heard on this solemn subject a learned exposition by Professor Marcault, a member of the Theosophical Society. Monsieur A. Ripert formulated in a studious paper the physical conditions in which life is propagated, that is to say the forms in which it pursues its succession of existences. A very attractive contribution by Monsieur Leon Chevreuil, President of the French Spiritualist Union, equally secured the attention of the Congress. And so this debate on Reincarnation long and ardently engaged the assembly and there resulted from it a remarkable illumination for all who had the advantage of listening to the discussion. The true formula under which the principle of Reincarnation will be propagated among all the peoples of the West has not perhaps been found. For many people in the Anglo-Saxon countries, Reincarnation remains possible but is only an accessory of the Spiritualist doctrine, whereas in France, and among our Latin brothers, as well as in all the cults of the Far East, Reincarnation and the doctrine of causality (Karma) are at the very root of every Spiritualist conception."

Recourse to Diplomacy!

By way of contrast to the many echoes of the jubilant Meyer proclamation, we find the following article by Mr. Louis Gertsch in the Spanish review, *Hacia la Igualdad y el Amor*, published at Barcelona:

"It is true then! At the London Congress our English and American brethren have passed a resolution

in which figures this declaration—"There are successive reincarnations in planes of progressive life corresponding to our state of evolution!" What is lamentable, if that is really the result of the Congress, is that in order to obtain that conclusion there was recourse to diplomacy rather than to good Spiritualist reasoning! Americans generally do not accept the idea of Reincarnation, as it is understood by the French Kardecists, and if some of them do incline towards the principle of plurality of bodily lives for the spirit, they only affirm that if Reincarnation does exist it must take place in other worlds and planets but not on earth! So diplomacy has been resorted to at London to give satisfaction to the Kardecists without compromising the Anglo-Americans! The text adopted gives reason to them both, but deceives the whole world! This manner of acting does not appear to us to be either very honourable or very straightforward. Certain people say that the word Reincarnation has no equivalent in the English vocabulary and that it is for that reason the words 'successive embodiments' had to be substituted! I sincerely believe that the dictionary, in case of necessity, might be enriched by some new words, and that would not be the first time it had been done by the English! (The word 'Reincarnation' is common to English and other European languages.—*Translator*.) In my judgment, what has happened in the present case is that diplomacy has sought once more to accommodate things by leaving an 'open door' to the anti-reincarnationists, so as not to ruffle the susceptibilities of our English speaking brothers! Am I mistaken? Then, will the leaders of English and American Spiritualism be good enough to reply to me clearly when I ask them, 'Do you believe, yes or no, in successive reincarnations of the spirit on this planet, this earth???'"

Reincarnationist Facts Awaited

The Brazilian *Revista Internacional do Espiritismo* prints an account of the Congress from Mr. Rinaldini, a delegate, in which he says:

"Concerning Reincarnation, it is certain that the majority of the English do not believe in it, but it is not a dogmatic question with them; it is only that they await proofs. Their attitude is one of expectation, and they are disposed to change their opinion if they can be shown reincarnationist facts capable of convincing them. At present they cling to the non-reincarnationist idea, without giving it any importance, for the central idea inspiring English Spiritualists is to prove to the whole world the reality of the soul's survival and the continuity of life in the Spirit World, with all their enormous consequences, social, political, and religious."

Hear now the sentiments of two of England's best known Spiritualists, Dr. Abraham Wallace and Mr. Geo. F. Berry, former President of the International Spiritualist Federation:

The Paris Resolution

London.

January 3, 1929.

SIR,—It is to be greatly regretted that the vexed question of Reincarnation should not have been left in the more less satisfactory condition at which the Executive Committee of the International Spiritualist Federation, arrived, at the Congress held in Paris in 1925.

There was an attempt at the last meeting of that Congress by the French representatives to bring the subject definitely into the third resolution, but the American and English members of the Executive Committee were determined that Spiritualist progress should not be so restricted.

I found that an unfortunate crisis would result if the altercations continued, and by way of preventing such a catastrophe, I suggested certain terms to be embodied in the third pronouncement, which I am glad to say met with the approval of both sides, and the four "conclusions of the Congress were adopted with two dissentient votes against."

The third conclusion was: "Immortalité de l'Ame,

Evolution continuelle vers la perfection par des Stages de Vie Progressive." (*Compte Rendu*, page 84.) The English translation is: "Immortality of the Spirit, Evolution continuous towards perfection through progressive stages of Life." (*English Report*, page 83.)

I was not present at the last meeting in London, otherwise I would have objected to any change or addition.—Yours faithfully,

ABRAHAM WALLACE, M. D.

"The Distinct Understanding"

162 London Road,
Manchester.

January 3, 1929.

DEAR SIR,—The discussion on this topic in your January issue has been brought to my notice. As the Chairman of the Session at which the Resolutions were voted upon, I should welcome the opportunity to make the following remarks thereon:—

1. During the whole period of the existence of the I.S.F. I have been fully aware of the very great cleavage of opinion in the I.S.F. on this matter of Reincarnation. It is well to remember that our French brothers are not the only advocates of this doctrine.

2. I realised long prior to the 1925 Paris Congress that if the I.S.F. was to hold together, an accommodation would have to be found between the two sections of Reincarnationists and Anti-Reincarnationists. The value of an International Spiritualist Movement has seemed to me great enough to make quite serious efforts to hold it together, rather than see it die almost as soon as born. As an old Trade Union organiser with experience of bringing together for a common agreement, quite diverse points of view, I have found "a formula" a great help in bridging chasms. I have, therefore, clear memories of keen discussions in Committee in finding that Formula, and in emphasising in Committee the English aversion to the doctrine of Reincarnation. It is quite true, that there is in the London Congress resolutions the addition of a phrase beyond that of the Paris Congress. But it carries me no further than my previous position. As a quite plain Spiritualist without adjectival qualifications, I see that in this life I am embodied in flesh and blood; when I pass through the veil to my next embodiment, it will most certainly be of a different kind. So I perceive at least two embodiments, and they are successive.

3. I am an uncompromising Non-Reincarnationist, and, as I have shown, I have been alert at every Executive Meeting, as well as at the Paris and London Congresses, to see that my colleagues were not committed to this doctrine by any "vote in the dark." Your columns reveal that when the resolutions were before the Congress, the direct question was put to the Chair as to the meaning to be attached to the phrases. It is equally clear that, as Chairman, I made the position abundantly clear to all the English speaking delegates, and the vote was given on the distinct understanding that the Congress was not committed to a belief in the doctrine of Reincarnation.

The resolutions were put to the Congress in both French and English, and I cannot think but that our French friends were well aware that considerable dissent was expressed against the idea of this particular doctrine. Also I am loath to think any deliberate intention to mislead the Spiritualists of the world has been made by our French colleagues. At any rate, the explanation given under the signatures of the three principal officers should now remove any lingering doubt on the matter.—Yours fraternally,

GEO. F. BERRY.

Our Own Point of View

It is the beauty of Spiritualism that it provides for liberty of thought, accepts the theory that no result is final, that there is ever more and greater Truth to be acquired! That there are among American Spiritualists many who, as individuals, accept the theory of re-embodiment is unquestionable. But

the great central thought of Spiritualism as accepted by the leaders of the Movement in America is very aptly expressed in one of our small publications entitled *What Spiritualism Is and Does*, wherein we read:

It (Spiritualism) teaches that the soul shall progress thru endless ages, to heights sublime, where God is Love and Love is God!

No going back to live the earth life over in that thought! And he who accepts this thought and lives it is the true Spiritualist!

SPIRITUALISM IN THE ARGENTINE

The Argentine Republic was represented at the International Spiritualists' Federation for the first time, at the Congress which was held in London this year, when Mr. M. Rinaldini, President of the Buenos Aires Society, was chosen to represent the Spiritualists of his country.

He reported at the Congress that the people of his Republic regarded it as a sign of progress that they should be participating in the international side of the movement. Mediums over there were almost all trance-mediums; and there were no private circles such as are known in England. There were, however, many so-called rescue circles, all of them doing good work. The Spiritualists of the Argentine followed the teaching of Alan Kardec, and were re-incarnationists. It was remarkable that both Andrew Jackson Davis and Rev. G. Vale Owen were entirely unknown there. The movement was regarded as philosophical rather than religious or scientific; but an excellent psychic laboratory existed, and the enormous sum of £35,000 had been collected to build it a new home. There were ten papers in connection with the movement, and the public press was commencing to notice its activities.—*Light*, London.

From the pen of someone who is content to be known as M. E. W. we quote from *Immortality*—the Editor of which is Dr. John Heiss, President of the New York General Assembly, the following brief but excellent statement in reference to a much-discussed subject:

When Emerson spoke of the Oversoul, and Professor Tyndall of a divine potency in nature, they meant God, that Infinite Presence that governs the universe by inimitable law. God is not a personal, human-shaped being, with form and dimensions, sitting upon a throne. Form and dimensions imply locality, and locality implies limitation and change.

But, said Jesus, "God is Spirit," and man made in the divine image is naturally and necessarily a spiritual being, with spiritual hopes and aspirations. The spiritual is the real. All that the physical sense can acquire is unreal and shadowy. The mortal body is but a travelling dress for the soul to be laid aside when we are called to cross the crystal river. Death, as beautiful as natural, severs the co-partnership between the physical and the spiritual.

In Homer we see the poet, in Phidias the sculptor, in Plato the philosopher, in Confucius the moralist, in Aristotle the naturalist, and in Jesus the Spiritualist.

To be a Spiritualist is to hold conscious intercourse with the World of Spirit and to live the spiritual life. Such was Jesus. He worshipped in spirit and in truth.

The truths of Spiritualism are in beautiful harmony with the truths taught by Jesus. The biblical manifestations of angels and spirits and the modern phenomena mutually corroborate and sustain each other, and they must stand or fall together.

Jesus, authorizing no creed, and establishing no dismal forms of worship, said: "By this shall all men know that ye are my disciples, if ye have love for one another." "Be even as a little child. Feed my lambs, feed the hungry, clothe the naked, be good to them that hate you, forgive, and ye shall be forgiven."

And Paul emphatically taught that charity was greater than faith or hope. For modes of faith let

graceless bigots fight. His can't be wrong whose life is in the right. Spiritualism underlying all reform movements, physiological, temperamental, social, philanthropic and religious, would strike the axe at the root of the tree, by wisely educating all the nations of the earth. As a moral power it is eminently apostolic. Its prayers are good deeds, its music the breathing of guardian angels, its temple the measureless universe of God.

JUST A LITTLE STORY

Of What Spiritualism Is and Does

Two or three weeks ago the Editor had the pleasure of visiting the Home Spiritualist Church of Grand Rapids, Michigan. It is a very young church, but among its founders and most active members was a couple whom the world calls old—veteran spiritualists, true pioneers who have given long and faithful service to the Cause of Truth—Rev. and Mrs. E. W. Sprague. Up unto their eighties, these two happy pilgrims have gone their way, working, writing, talking, demonstrating Spiritualism to a skeptical world.

On the day of our visit to Grand Rapids, it was bitterly cold. Rev. Sprague expressed for her Mrs. Sprague's regret that she was unable to attend church on account—of the cold? Not at all. It was because their son whom they had not seen for three years had made them an unexpected visit. So we lost the pleasure of making her acquaintance.

On our return to the office of THE NATIONAL SPIRITUALIST we wrote Rev. Sprague asking that he send us a photograph that we might present him to our younger generation of readers. He wrote back saying that he would like so much to comply, but—not without his sweetheart! He could not think of it—to accept an honor which did not include her. Too long had they travelled together!

Confessing our own thoughtlessness we promptly wrote for both pictures to be sent at once. But before they reached us came the following from Rev. Sprague:

"It is a lone pilgrim who writes you this. My dear life-partner has passed to Spirit Life. Spiritualism, the Comforter! Blessed indeed am I at this moment in the knowledge of its truth! I know that I shall be with her again in the not-far-distant future. Blessed Spiritualism!"

Just a little story—of what Spiritualism is and does! Long life. Clean life. Spiritual life. Love. Perfect companionship. Mutual ambitions. Loyalty to the end!

For his Knights of the Round Table, King Arthur recorded his concept of an ideal Knight:

"To reverence his conscience as his King!
To spend his life redressing human wrongs;
To speak no slander, no, nor listen to it!
To love one woman—and to cleave unto her."

ALONE

Mary Husted

It is not ever that we walk alone.
Sometimes the night is dark, we cannot see—
But just as we are sinking with the load,
Our faltering hands will find a friendly tree.

It cannot speak in cheerful, human tones,
It cannot hold us gently by the arm,
But clinging to its rough and rugged form,
We may find strength, dispelling all alarm.

It is not ever that we walk alone.
Sometimes the sun is hid, the path is long,
When from the great Unknown a breeze glides by,
A bird will pause to warble us a song.

It has been ever thus. We are but one.
The Universe moves on. It has withstood.
Time, space and creed—the follies of mankind,
Some call it naught. Some call it Brotherhood!

WHY I AM A SPIRITUALIST

Rev. Samuel Rogers

Pastor, First Spiritualist Temple, Columbus, Ohio

The echoes of past years are ringing in my ears. They are written on the *Gnos* of my soul, never to be erased by wind or flame or in aeons of time which lie before me. For I believe that I am going forward to more complex states of mental relationship and expression,—that my personality is subject to great advances in power of thought and ability to know.

When I was a Methodist I believed in the teachings of Methodism. But when I came into Spiritualism I left old dogma and theology behind. And I embraced real Spiritualism, not Spiritism. The Phenomena and Philosophy were a combined unit in the realm of Nature. Yes, I sincerely believe in phenomena. But I do not think it should be made an idol or a fetish. After many years of experience as a lecturer, writer and Medium, SPIRITUALISM has been the jewel of my life. It has revealed the seeming hidden path of the soul, which never could have been revealed in any other way.

The title of this article is *Why I Am a Spiritualist*, and I shall have to tell a story.

When I was a very small boy I came with my parents to America from Wales. I was always known as a very strange lad. Being born in the early days of May, when the flowers were in bloom, I was a natural lover of flowers and especially of spiritual things; I never could understand why so many people were interested in the material things of earth. But now I understand, for I believe the Spirit Inspirers had chosen me as an instrument whom they could inspire and through whom they could give a legacy of thought to man.

I did not take kindly to Spiritualism when I was approached concerning it by that noble and good Spiritualist, James Preston, who passed to his reward in the Higher Life last April. No better Spiritualist ever lived than that good soul, for he was the essence of spirituality and lived his Spiritualism. It was this fact that first attracted me to the star of hope SPIRITUALISM. Could I have seen how long and hard was to be the road I think I should have fainted long before this. Sometimes I think it best we do not know what is before us.

It was always my ambition to become a preacher, for there was something urging me on, by day and night. It was the dream of my life, and when at last that good spirit, Rev. Frank Hurbert, in Spirit Life, entranced me, told how I was to travel and bring much good to the world, I stood in amazement. To think that a poor miner boy might hope to become a leader among men! I cannot be too reverential to those master minds in Spirit for what they have done for me in the years that are gone. And I know they will accomplish more as time rolls on, for the plastic brain of man is more receptive in age than it is in youth. It can more easily be molded to catch the thoughts of other spheres.

I am a Spiritualist because there is a principle back of Spiritualism which is in no other "ism" I know of! I am a Spiritualist because it makes me more honest and fair with my fellow man. I would be a Spiritualist if there were no others in the world, knowing what I do now! Dollars and cents play no important part in my Spiritualism, although I am well aware that while we are in this physical body we must provide for it. But can we not do this honestly? For "Unto you it is given to know the mysteries of the kingdom of God." These Disciples of Christ were no doubt like many who are asking questions. What does this mean?" etc. They did not seem to know why Jesus spoke in parables to the multitudes of people who thronged about him. When I started to search for the truths of life in Modern Spiritualism, I sought the water, for I was athirst. The riverbeds of the old-time religion did not give me the Waters of Life. My soul craved

for knowledge, assurance of the Continuity of Life and the Immortality of the Soul. I read all the good books I could procure that were written by the inspired pens of the early writers on this vital subject.

I am a Spiritualist because the principle back of Spiritualism is the expression of Nature's laboratory. I was just up street and saw on one of the Orthodox Church signs the topic for Sunday, "The Fear of God Is the Beginning of Wisdom". I cannot fear one I love. But I could fear one who would be cruel to me and had the power to punish me whether I deserved it or not. SPIRITUALISM teaches me that he serves God best who serves man best! I am a Spiritualist because it has taken away the dark gloom that was taught me in my early religion,—because it teaches me that "the doorway to reformation is never closed against any human soul here or hereafter". This alone ought to be a lighthouse beyond the grave, for all humanity. It is not from a selfish standpoint that I am a Spiritualist, but because its platform is so broad that we can express ourselves with perfect freedom as long as we do not infringe on the rights of others. It does not take brains and culture to pull down the steeples of other churches and the foundations from beneath, but it does put one's thinking faculties to work to create and build better mental structures.

So when my time comes to leave you I hope and pray your thoughts may turn backward to pleasant tasks of life that we solved together and to common labors for the spread of truth, SPIRITUALISM, its Phenomena and Philosophy.

WHAT THEN?

"An old man, crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said: 'I would first be learned;
I would know all that all the schools e'er taught.'
The old man gravely shook his head,
'And when you've learned all this, what then?' he said.

"Then," said the boy, with all the warmth of youth,
'T'd be a lawyer, learned and eloquent;
Appearing always on the side of truth,
My mind would grow as thus 'twas early bent.'
The old man sadly shook his head,
'And when you've done all this, what then?' he said.

'I will be famous,' said the hopeful boy;
'Clients will pour upon me fees and briefs,
'Twill be my pleasant task to bring back joy
To homes and hearts near crushed by darkest griefs.'
But still the old man shook his reverend head,
'And when all this is gained, what then?' he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife:
Known in retirement as an honored sage,
I'll pass the evening of an honored life.'
Gravely again the old man shook his head,
'And when you've done all this, what then?' he said.

"And then!—why, then, I know that I must die,
My body then must die, but not my fame;
Surrounded by the fallen great I'll lie,
And far posterity will know my name.'
Sadly again the old man shook his head,
'And after this, all this, what then?' he said.

"And then, and then!" but ceased the boy to speak,
His eyes, abashed, fell downward to the sod,
A silent tear dropped on each blooming cheek,
The old man pointed silently to God,
Then laid his hand upon the drooping head—
'Remember there's a place beyond,' he said."

If a man stops to ponder over his physical or moral condition, he generally discovers that he is ill.
—GOETHE.

"From an old book, in so dilapidated a state that the title of it cannot be discovered, a contributor has taken some queer ghost stories for our pages," writes Mr. David Gow, Editor of *Light*, (London). "On the back of the book he found written in a crabbed handwriting the following lines:

Remember me as you pass by,
As you are now so once was I.
As I am now so you must be,
Prepare yourself to follow me.
To follow you I'll not consent,
Unless I know the way you went!

"I recognize the first four lines as an epitaph very common in the past. It is to be found in several old churchyards. The final couplet is never included, of course. It was an addition made to the original epitaph by a humorist of the last century, and is rather a neat comment."

EXPERT URGES CHURCHES TO ABOLISH SERMONS

(Continued from Page 7, Col. 3)

word *sermon* has become a synonym for dullness; the word *preach* a definition for tediousness. The latest dictionary defines sermon as a lecture on conduct or duty, a homily, often in a deprecatory sense. And it defines the verb *preach* as to discourse in the manner of a preacher; now usually with implication of officiousness or tediousness. These are not the meanings which these noble words once had.

Some ministers insist on the divine right of preachers to be dull. They say that modern preaching is no worse than ancient preaching. They insist that if our grandfathers profited by dull sermons, there is no reason why we shouldn't. But times have changed. The minister formerly spoke with an authority which even the most devout churchgoer no longer grants to any living man. Before the era of the newspaper, before knowledge was poured in from a hundred quarters, the pulpit was the school of the common people.

Some ministers say the pupil should fall back on preaching the gospel. But I notice everywhere that there isn't the demand for gospel preaching that there once was. The old-fashioned expounding of Bible texts is about as popular as the high-wheeled bicycle. The passages in the Bible that most influence men need precious little elucidating. They are the simplest-written and the plainest-meaning sentences in all literature. The average minister doesn't get very far when he tries to improve on them.

The plan for using 'canned' sermons will meet with widespread opposition, Mr. Collins admits. But there were objections to printed hymnbooks, he says, from the old-fashioned ministers who preferred to 'line out' the hymns. In the end, this plan will enable the churches to abolish the kind of sermons that are driving people out of the churches and to substitute the kind of sermons that will draw them in. Church members, in the end, will rejoice to see the sermon lifted out of dullness and boredom."

The average minister, Mr. Collins finds, is already serving up a good deal of canned stuff in his sermons. He asserts that the lifting of whole discourses from standard books of sermons is undoubtedly done on a considerable scale. Even where this is not done, harassed preachers find themselves turning often to miscellaneous first aids to sermon writers, including books with such seductive titles as 'Gems for Sermon Settings,' which supplies *original illustrations, quotable poetry, burnished texts and focal truths*. After reading a 468 page volume of *sermon paragraphs*, Mr. Collins reports: 'I began alphabetically with *Beautiful Feet* and stopped at *Physiognomical Haircutting*. And now I know where a good many of those sermons came from through which I sat on my long trip of investigation from the White Mountains to the Ozarks.'

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Rev. Samuel Rogers

Pastor, First Spiritualist Temple, Columbus, Ohio

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When I was a Methodist I believed in the teachings of Methodism. But when I came into Spiritualism I left old dogma and theology behind. And I embraced real Spiritualism, not Spiritism. The Phenomena and Philosophy were a combined unit in the realm of Nature. Yes, I sincerely believe in phenomena. But I do not think it should be made an idol or a fetish. After many years of experience as a lecturer, writer and Medium, SPIRITUALISM has been the jewel of my life. It has revealed the seeming hidden path of the soul, which never could have been revealed in any other way.

The title of this article is *Why I Am a Spiritualist*, and I shall have to tell a story.

When I was a very small boy I came with my parents to America from Wales. I was always known as a very strange lad. Being born in the early days of May, when the flowers were in bloom, I was a natural lover of flowers and especially of spiritual things; I never could understand why so many people were interested in the material things of earth. But now I understand, for I believe the Spirit Inspirers had chosen me as an instrument whom they could inspire and through whom they could give a legacy of thought to man.

I did not take kindly to Spiritualism when I was approached concerning it by that noble and good Spiritualist, James Preston, who passed to his reward in the Higher Life last April. No better Spiritualist ever lived than that good soul, for he was the essence of spirituality and lived his Spiritualism. It was this fact that first attracted me to the star of hope SPIRITUALISM. Could I have seen how long and hard was to be the road I think I should have fainted long before this. Sometimes I think it best we do not know what is before us.

It was always my ambition to become a preacher, for there was something urging me on, by day and night. It was the dream of my life, and when at last that good spirit, Rev. Frank Hurbert, in Spirit Life, entranced me, told how I was to travel and bring much good to the world, I stood in amazement. To think that a poor miner boy might hope to become a leader among men! I cannot be too reverential to those master minds in Spirit for what they have done for me in the years that are gone. And I know they will accomplish more as time rolls on, for the plastic brain of man is more receptive in age than it is in youth. It can more easily be molded to catch the thoughts of other spheres.

I am a Spiritualist because there is a principle back of Spiritualism which is in no other "ism" I know of! I am a Spiritualist because it makes me more honest and fair with my fellow man. I would be a Spiritualist if there were no others in the world, knowing what I do now! Dollars and cents play no important part in my Spiritualism, although I am well aware that while we are in this physical body we must provide for it. But can we not do this honestly? For "Unto you it is given to know the mysteries of the kingdom of God." These Disciples of Christ were no doubt like many who are asking questions. What does this mean?" etc. They did not seem to know why Jesus spoke in parables to the multitudes of people who thronged about him. When I started to search for the truths of life in Modern Spiritualism, I sought the water, for I was athirst. The riverbeds of the old-time religion did not give me the Waters of Life. My soul craved

for knowledge, assurance of the Continuity of Life and the Immortality of the Soul. I read all the good books I could procure that were written by the inspired pens of the early writers on this vital subject.

I am a Spiritualist because the principle back of Spiritualism is the expression of Nature's laboratory. I was just up street and saw on one of the Orthodox Church signs the topic for Sunday, "The Fear of God Is the Beginning of Wisdom". I cannot fear one I love. But I could fear one who would be cruel to me and had the power to punish me whether I deserved it or not. SPIRITUALISM teaches me that he serves God best who serves man best! I am a Spiritualist because it has taken away the dark gloom that was taught me in my early religion,—because it teaches me that "the doorway to reformation is never closed against any human soul here or hereafter". This alone ought to be a lighthouse beyond the grave, for all humanity. It is not from a selfish standpoint that I am a Spiritualist, but because its platform is so broad that we can express ourselves with perfect freedom as long as we do not infringe on the rights of others. It does not take brains and culture to pull down the steeples of other churches and the foundations from beneath, but it does put one's thinking faculties to work to create and build better mental structures.

So when my time comes to leave you I hope and pray your thoughts may turn backward to pleasant tasks of life that we solved together and to common labors for the spread of truth, SPIRITUALISM, its Phenomena and Philosophy.

WHAT THEN?

"An old man, crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said: 'I would first be learned;
I would know all that all the schools e'er taught.'
The old man gravely shook his head,
'And when you've learned all this, what then?' he said.

"Then," said the boy, with all the warmth of youth,
'I'd be a lawyer, learned and eloquent;
Appearing always on the side of truth,
My mind would grow as thus 'twas early bent.'
The old man sadly shook his head,
'And when you've done all this, what then?' he said.

'I will be famous,' said the hopeful boy;
'Clients will pour upon me fees and briefs,
'Twill be my pleasant task to bring back joy
To homes and hearts near crushed by darkest griefs.'
But still the old man shook his reverend head,
'And when all this is gained, what then?' he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife:
Known in retirement as an honored sage,
I'll pass the evening of an honored life.'
Gravely again the old man shook his head,
'And when you've done all this, what then?' he said.

"And then!—why, then, I know that I must die,
My body then must die, but not my fame;
Surrounded by the fallen great I'll lie,
And far posterity will know my name.'
Sadly again the old man shook his head,
'And after this, all this, what then?' he said.

"And then, and then!" but ceased the boy to speak,
His eyes, abashed, fell downward to the sod,
A silent tear dropped on each blooming cheek,
The old man pointed silently to God,
Then laid his hand upon the drooping head—
'Remember there's a place beyond,' he said."

If a man stops to ponder over his physical or moral condition, he generally discovers that he is ill.
—GOETHE.

"From an old book, in so dilapidated a state that the title of it cannot be discovered, a contributor has taken some queer ghost stories for our pages," writes Mr. David Gow, Editor of *Light*, (London). "On the back of the book he found written in a crabbed handwriting the following lines:

Remember me as you pass by,
As you are now so once was I.
As I am now so you must be,
Prepare yourself to follow me.
To follow you I'll not consent,
Unless I know the way you went!

"I recognize the first four lines as an epitaph very common in the past. It is to be found in several old churchyards. The final couplet is never included, of course. It was an addition made to the original epitaph by a humorist of the last century, and is rather a neat comment."

EXPERT URGES CHURCHES TO ABOLISH SERMONS

(Continued from Page 7, Col. 3)

word *sermon* has become a synonym for dullness; the word *preach* a definition for tediousness. The latest dictionary defines sermon as a lecture on conduct or duty, a homily, often in a deprecatory sense. And it defines the verb *preach* as to discourse in the manner of a preacher; now usually with implication of officiousness or tediousness. These are not the meanings which these noble words once had.

Some ministers insist on the divine right of preachers to be dull. They say that modern preaching is no worse than ancient preaching. They insist that if our grandfathers profited by dull sermons, there is no reason why we shouldn't. But times have changed. The minister formerly spoke with an authority which even the most devout churchgoer no longer grants to any living man. Before the era of the newspaper, before knowledge was poured in from a hundred quarters, the pulpit was the school of the common people.

Some ministers say the pupil should fall back on preaching the gospel. But I notice everywhere that there isn't the demand for gospel preaching that there once was. The old-fashioned expounding of Bible texts is about as popular as the high-wheeled bicycle. The passages in the Bible that most influence men need precious little elucidating. They are the simplest-written and the plainest-meaning sentences in all literature. The average minister doesn't get very far when he tries to improve on them.

The plan for using 'canned' sermons will meet with widespread opposition, Mr. Collins admits. But there were objections to printed hymnbooks, he says, from the old-fashioned ministers who preferred to 'line out' the hymns. In the end, this plan will enable the churches to abolish the kind of sermons that are driving people out of the churches and to substitute the kind of sermons that will draw them in. Church members, in the end, will rejoice to see the sermon lifted out of dullness and boredom."

The average minister, Mr. Collins finds, is already serving up a good deal of canned stuff in his sermons. He asserts that the lifting of whole discourses from standard books of sermons is undoubtedly done on a considerable scale. Even where this is not done, harassed preachers find themselves turning often to miscellaneous first aids to sermon writers, including books with such seductive titles as 'Gems for Sermon Settings,' which supplies *original illustrations, quotable poetry, burnished texts and focal truths*. After reading a 468 page volume of *sermon paragraphs*, Mr. Collins reports: 'I began alphabetically with *Beautiful Feet* and stopped at *Physiognomical Haircutting*. And now I know where a good many of those sermons came from through which I sat on my long trip of investigation from the White Mountains to the Ozarks.'

Called Beyond

Mrs. F. A. Kraft

The many friends of Dr. F. A. Kraft, President of the Wisconsin State Spiritualist Association, will regret to learn that on the morning of January 26, 1929, his wife, Mrs. Helen Kraft, passed to the Higher Life at the age of forty-three. It was a deep affection existing between her and the former Mrs. Kraft, the lovely Elizabeth, through whose mediumship the small volume *Dorio* was received, which made a tie that later brought about her marriage to Dr. Kraft, a companionship which has proved ideal. She, also, was mediumistic, and during her last hours constantly saw Elizabeth beside her bed and spoke of her kindly smiles and healing activities. According to her request her body was cremated at Forest Home Cemetery on January 28. Rev. Melvina Taylor of Morris Pratt Institute conducted the funeral service and made a deep spiritual impression upon the many, not partakers of our line of thought, who gathered on that occasion. Dr. Kraft was for several years connected with the Health Department of Milwaukee, and, naturally, has a large acquaintance among her public officials.

Mrs. E. W. Sprague

Sprague.—Clarissa Adelia Sprague, wife of Rev. E. W. Sprague, at the home of her daughter, Marie Sprague Holden, 621 Madison Ave., S. E., Grand Rapids, Michigan, Feb. 6, 1929. Mrs. Sprague's passing was due to heart failure. She was very active up to the last hour of the last day of her life on earth. She was the much loved mother of three children, Leslie W. Sprague, of Long Island, New York, Marie Sprague Holden, of Grand Rapids, Michigan, and Lillie Sprague, who budded into life here only to blossom in the Spirit World. Mrs. Sprague leaves also six grandchildren and one great-grandson. One brother, Luther J. Pray, of Dowagiac, Michigan, is the last remaining member of her father's family. Transition services, conducted by Rev. Thomas Grimshaw, were held at the family residence on Feb. 8, and interment took place in the cemetery at Grand Rapids. In addition to her work as Message Bearer and Healer, Mrs. Sprague had been ordained by the Michigan State Spiritualist Association. She did little speaking, however, preferring the message works, and therefore never used her title of Reverend. Many and beautiful floral offerings were sent by loving and sympathetic friends.

In Memoriam

WHEREAS, It has pleased the Infinite Intelligence to remove from our midst our good sister and co-worker, Mrs. E. W. Sprague, who has just made the journey into the Summer Land;

BE IT RESOLVED, That we, The Home Spiritualist Church, of Grand Rapids, Michigan, bowing in humble submission to that great and good Intelligence, tender our heartfelt, fraternal, loving sympathy to the companion and family of our dear departed one. While we mourn with them, we urge them to seek comfort in the knowledge of a happy reunion in the blessed Summer Land just a little way out, and may we, too, say with the poet:

"O Thou with whom the night is day,
And one the near and far away,
Look out on yon gray waste and say,
Where linger these?"

And with the heart, if not the ear,
Each dear loved voice we seem to hear:
I wait to meet thee, be of cheer,
For all is well.

And we have learned in hours of faith
The truth to flesh and sense unknown;
That Life is ever lord of Death,
And Love can never lose its own."

BE IT RESOLVED, That a place in our Journal of Proceedings be set apart as a testimonial of our respect and love for our deceased sister, and that copies be sent to her companion, Rev. E. W. Sprague, also THE NATIONAL SPIRITUALIST and the *Progressive Thinker* for publication.

Fraternally submitted,

THE HOME SPIRITUALIST CHURCH.

Signed by the Board and Pastor:

- Chas. O. Goodwin, President.
- Chas. M. Potter, Vice President.
- Fred L. Morduff, Secretary.
- Idah K. Goodwin, Treasurer.
- Mrs. J. A. Lance, Trustee.
- F. M. Sage, Trustee.
- Beulah Morduff, Trustee.
- Mrs. Belle Fuller, Pastor.

Barnes.—Charles F. Barnes, long-time and well-known Trumpet Medium, passed to the Spirit World on Feb. 2nd, 1929. About two months ago Mr. Barnes went from Milwaukee to Lansing, Mich. While at the home of Mrs. Ayres, 345 River St., on January 29, he had a stroke of apoplexy and was removed to the Edward Sparrow Hospital, where a few days later he passed away. His body was interred at Lansing, Feb. 6, 1929. Old-time Spiritualists will remember Mr. Barnes and his long years of splendid work as a Medium.

Bishop.—In the passing of Geo. J. Bishop, Second Vice-President of the Indiana State Association of Spiritualists, both Indiana and the Cause lost an ardent and faithful worker. He passed to Great Beyond Thursday, Feb. 7, and his sudden going was a shock to all who know him, although he had been ill for a long time.

Mr. Bishop was to have been ordained just as soon as he was again able to get out, and had been making preparations toward this end for some time. He had received his call from the Christian Spiritualist Church of Kokomo, Ind. He leaves a wife, Ida Mae Bishop. We recognize his spiritual gain, but we shall feel the material loss greatly.

Signed DR. B. F. CLARK, Pres,
Indiana State Association of Spiritualists.

Bradshaw.—Chas. N. Bradshaw, of Ludlow, Ky., passed into Spirit Life January 30, 1929. Mr. Bradshaw was employed by the Southern Railway for forty-five years and passed instantly, falling from a ladder while at work. He leaves a wife, Mrs. Ida Bradshaw, and a daughter, Mrs. C. H. Robbins, to miss his presence. Rev. Alice Lamb, of Cincinnati, was in charge of the services, which were held in the Chapel at Highland Cemetery, Fort Mitchell, Kentucky.

Brey.—Perry W. Brey, of Ontario, passed to the Higher Life, Jan. 16, 1929. Mr. Brey was in his 76th year and had been a Spiritualist all of his life. He was born at Stevens Point, Wisconsin, Sept. 2, 1853, and in 1875 was united in marriage to Miss Margaret Harris of Ontario. Shortly after his marriage he took up the business of jeweler and settled in Ontario, where he lived until his call came to go into the Spirit World. He was a man highly respected and well loved in his community, and was considered one of the best jewelers in the country. He was the father of eight children, three of whom had preceded him to the Spirit Life. He leaves here his widow, Mrs. Margaret Brey; four sons, P. S. Brey of Independence, Wis.; Harry, Earl and George Brey of Ontario; one daughter, Mrs. William Joseph, of Sparta; one sister, one brother and seventeen grandchildren. Transition services held at his late home at 1 p. m. Jan. 19. There were many beautiful floral offerings. The singing was also beautiful, one of the selections being "We Are Going Down the Valley One by One." Miss Ava Whiston, from the First Spiritualist Church of La Crosse, officiated.

Centner.—Wm. C. Centner entered into Spirit Life suddenly at his home, January 12, 1929. Mr. Centner has been a Spiritualist for many years and attended the Spiritualist Temple, Cincinnati. He leaves a wife, daughter and two sons. Many relatives and friends attended the services, for he was beloved by all. Rev. Alice Lamb, Pastor at the Spiritualist Temple, officiated, after which the body was taken to Walnut Hills Cemetery and laid to rest, covered by many beautiful floral offerings.

Helm.—Anna Helm passed away at her home on December 9, 1928, after a long illness, during which time she gave much to our beautiful religion. She leaves one daughter, Isabel Helm Fogarty, and many relatives and friends to miss her earthly presence. Rev. Alice Lamb was in charge of the services at Witt's Funeral Home. Interment at Walnut Hills Cemetery.

Kennell.—Alex J. Kennell, in his 70th year and after a long illness, passed away January 24, 1929. Starting life as a Mennonite, he turned to Christian Science, and in later years became a Spiritualist, attending the First Spiritualist Church of Hamilton, Ohio. The cremation of his earthly body took place before the services, which were in charge of Mr. H. R. Hera, President of the Spiritualist Temple, Cincinnati. The ashes were taken to Trent, Ohio, and buried there.

Lettker.—Mrs. Minnie Agnes Lettker was born April 7, 1871, and departed on February 9, 1929, at the age of 58 years, into the Spirit World. She was a Spiritualist. She lived her life and builded her character in accordance with the teachings of Spiritualism. She was beloved by her family and made herself many friends by means of the principle which she loved so well; that is, to do good and to be good to all living things. This was her expression as a Spiritualist, her belief in Spiritualism as a religion.

That she was beloved by many was clearly demonstrated by the large attendance and the many beautiful floral pieces sent in memory of her. The Service was held on February 12, 1929, at G. L. Finrock Funeral Home, 3946 Milwaukee Ave., Chicago, Illinois. Rev. Frank Joseph, Pastor of the Church of the Spirit, of Logan Square, spoke in a manner both comforting and educational. Burial took place at Mount Olive Cemetery. Mrs. Lettker is survived by her husband, Charles, two sons, Ellsworth and Thornton Lettker, and several grandchildren. May Angels (Spirit Friends) lead her footsteps into the home prepared for her in the Spirit World! May Angels (Spirit Friends) bless and comfort all who now miss her physical presence.

Rev. Frank Joseph, Pastor.

Scranton.—George L. Scranton passed to the Higher Life February 4, at his home at 809 Central Ave., Cincinnati, Ohio, at the age of 84. He leaves a widow to mourn his loss. He was an old soldier and a member of the George H. Thomas Post of the G. A. R. He was a believer in Spiritualism. Service was conducted by Rev. Hugi at the Memorial Hall.

Stephens.—Mrs. Emma Stephens passed to the Higher Life from her home, 559 Oak Street, Columbus, Ohio, Jan. 19, 1929, in her seventy-fourth year. Mrs. Stephens had resided in Columbus for thirty years. She was a member of the First Spiritual Temple for a quarter of a century, and a devoted worker for the Cause. She was loved for her honesty and reality as a Spiritualist. She leaves to mourn her physical absence two daughters, five sisters and one brother. The funeral was held in the Chapel of the Denton and Donaldson Funeral Parlors, 1:30 p. m., Monday, Jan. 21. Many beautiful flowers bedecked the casket. The pallbearers were all church members, and a large company of Spiritualists gathered to express their love and devotion to a

(Continued on Page 14, Col. 3)

Forge and Field

Wichita, Kansas.—The First Spiritualist Society of Wichita, Kansas, held its annual election of officers Thursday evening, Dec. 27, electing the following officers for the coming year: President, Dr. J. B. Farber; Vice-President, Mrs. Anna Berdine; Secretary, Mrs. Margaret Vandenburg; Treasurer, Mr. E. W. Berdine; Trustees—Mr. J. Rose, Mr. E. H. Vandenburg, Mr. R. Bessett, Mr. H. J. Beyers and Mrs. Maggie Prothero. The new officers were installed at the regular evening service Sunday, Dec. 30, by the State President, Dr. H. J. Metropoulas, with a short impressive ceremony. The new Board is planning many improvements and hope to do much during the coming year.

Mrs. Margaret Vandenburg.

Chicago, Illinois.—Modern Spritualist Church of Chicago, which was organized a little over a year ago, is making wonderful progress. Large crowds attend every Sunday evening service, showing an ever-increasing interest in our beautiful religion. Our President, Teresa Rane Hayden, has worked hard to form and maintain a harmonious family, with the help and co-operation of our Board and Mediums, who, by their assistance, have been a great value, always so willing to help when called upon. Every Sunday the message bearers are our own President, Teresa Rane Hayden, Margaret Bright, George Dell, Anna Voirol, and visiting Mediums. A word about our musicians, William Sweeney, Margaret Bright, George Dell and Mabel Dell, whose splendid voices add to the beauty of the services. Our Vice-President, Margaret Morgan, who also is our healer, is doing a wonderful work, assisted by George Dell. We have the honor of having with us on the last Sunday of each month Mrs. Bertha Friederichs, and we look forward to that day, as her lectures are always very impressive. Sunday, Feb. 9, we had a special Memorial Service for Carrie Wermouth Buzzalo, of San Francisco, one of our oldest and most loved Mediums, a life-long friend and co-worker of our President. The service was conducted by our Vice-President, and remarks by Teresa Rane Hayden followed which were fitting and very beautiful, as she told of the friendship and sterling qualities of her arisen friend. Our President will be remembered to her many friends throughout the country as Teresa Rane before her marriage to Dr. Joseph Hayden of Kansas City, Mo., which took place on Jan. 26, the ceremony being performed by the Rev. Bessie Woodworth, of Chicago.

Wilkes-Barre, Pa.—Sunday, Feb. 13th, the First Spiritualist Church of Wilkes-Barre, Pa., was greatly honored in having as its guest and speaker the State President, Rev. C. V. Morrow, of Pittsburgh, Pa. The Church was artistically decorated with palms for the occasion, and presented a very pleasing appearance. At the afternoon service, which was very largely attended, Rev. Morrow spoke on *Modern Spiritualism*, and at the evening service, with the large auditorium filled to capacity, she chose as her topic *The Divine Gift*. At both services she held her audience in rapt attention with her forceful speaking. It was with regret the services were brought to a close. During the evening service Mrs. Peter Brant and Mrs. Grace Allabaugh rendered a very pleasing and appropriate vocal duet. Rev. Morrow's coming to the First Spiritualist Church was an extreme pleasure to each and everyone who heard her, and her splendid work during the short period she was with us will, undoubtedly, bring forth

noteworthy results in our Church, and prove very beneficial to all.

On January 26, when the Church held its business meeting, the election of officers for the year 1929 took place. The following were elected to office: President, Eliza Yeager Pryal; Vice-President, Anna Ready; Secretary, Frances J. Miller; Treasurer, Herbert Webster; Trustees—Sarah Bickel, Lizzie Burnett, John Scrimgear, John Noss, Michael Thomas. A Social Committee was also elected, Mary Thomas being appointed Chairman, and the following members of the Committee: Margaret Noss, Emma Denn, Annie Strittmatter and Diana Barnish.

The past year has been a very successful one for the First Church, both in a Spiritual and a financial way. Under the capable leadership of the Pastor, Eliza Yeager Pryal, and her co-workers, Anna Ready, Emma Brighton, Margaret Noss and Healer Annie Webster, the Church has improved in many ways. A number of new members have been taken into the Church, and as the new attendance at the meetings is constantly increasing it indicates that there is a deeper interest in Spiritual work being shown. The Church has been recarpeted and presents a very inviting and pleasing appearance. A number of social affairs have been held during the past year and proven very successful, which has created a warmer feeling of fellowship among the members.

CORRESPONDENT.

Houston, Texas.—The First Spiritualist Church had its membership meeting on the 30th day of January, 1929, and elected the following Officers and Trustees for the ensuing year: President, Mrs. A. Welander; Vice-President, B. C. Bradley; Secretary, T. T. McDonald; Treasurer, W. H. Goetzmann; Trustees, Mrs. Ernestine Morgan, Mrs. Millie Haverkamp, Messrs. Roy B. Macella, P. J. Flor and C. H. Strickland. Dr. F. G. West was elected to serve as Pastor and Miss Mabel Alftine was elected as organist. The meeting was an harmonious one and the members expressed their willingness to use every endeavor to further the interest of the Church and the Cause. The newly-elected Board of Trustees met on Wednesday night, February 6th, and after the routine of business was dispensed with the board made the following appointments for this year: To serve as First Assistant Pastor, Miss Myrtle London; Second Assistant Pastor, Mrs. Josie Kunkel; Assistant Organist, Mrs. Millie Haverkamp. The Board decided to place our advertisement with THE NATIONAL SPIRITUALIST for 1929. Dr. J. S. Maxwell, our State President, has been in this section for a few weeks and on Saturday and Sunday, February 2 and 3, the President arranged for a Mass Meeting at Galveston. Ten of our Houston workers went down there to assist in the work. The meeting was gotten up in a hurry and while the attendance was not as large as had been hoped for, much good was accomplished and the spirit of harmony prevailed. Galveston society will work up a good interest for the coming State Convention.

San Antonio, Texas.—The First Spiritualist Church of this city has had the pleasure of enjoying the service of Mrs. Louise Brown, of Kansas City, Mo., a National Missionary, who has been filling our rostrum during the absence of our Pastor, J. S. Maxwell. Mrs. Brown is not a stranger in our city or to our people. She has visited us frequently for the last twelve or fourteen years. We are sorry indeed to have her go, but other engagements at Houston, Texarkana, Kokomo and Cheyenne were demanding her services. We wish her success.—MAGGIE SLUTTER, Sec'y, T. S. S. A.

SOUTHERN SPIRITUALIST CAMP

The activities at Cursadaga are in full swing. Last Sunday people from as far north as Jacksonville and as far south as Clearwater greeted Rev. H. W. B. Myrick as the morning speaker and Rev. Elizabeth Harlow-Goetz as the lecturer of the afternoon. Both addresses were fine, as were the Spirit Greetings of Mr. George B. Cutter. Mr. Myrick took for his subject *The True Church*. Among other splendid things, he said:

"I accept Jesus as an historic character. I believe he was a Medium and a Healer. I believe this because the so-called miracles he performed are being duplicated by our Mediums and teachers today. I believe those things did happen then because I know they do happen now. . . . The key to the kingdom of heaven will be found by the work done by the church. By combined effort of the religions of the world the evil could be bound and rendered helpless and controlled until developed into good or evil is only undeveloped good. . . . If you do not unlock the doors of heaven with your own key you will not get in! And you should not!"

Mrs. Elizabeth Harlow-Goetz gave the address of the afternoon. She referred to the evolution of thought of the scientists of the world, comparing the materialistic belief of Huxley, the great English scientist, who did not believe in any hereafter, with that of his grandson, who said: "The time has come if we are to save civilization when science must establish a religion."

She said in part: "The time has come when man does not fear the future as he did of old. They have unearthed the gods and devils and found that they are only myths. They are no longer satisfied with faith, you must show them the way and the how and the why. No theory, no science, no philosophy can satisfy the demand. The innate man sees, thinks, feels, loves. The outer man commands and must have facts. Spiritualism alone can satisfy the demands. It knows thru mediumship. It is the new science which is consuming the race. . . . This new psychic science is dealing with consciousness, not with chemical physical relations. The spirits cannot be commanded, they do not produce what you desire or expect sometimes. You have to discover thru the noises, levitation and the manifestations they are able to give the continuity of individual consciousness. You are discovering the innateness of life and you are discovering God and God is discovering you. That which is called divine is within you. . . . We have to look back to hell as a place of flame and heaven with locked doors. No one believes that today. Eternal justice is the watchword. Love is the greatest thing we seek."

Spiritualism is a scientific religion and a religion of science. It teaches us that our so-called dead do live. They are more alive than ever before. They bend and kiss us and lull us to sleep. They fold us to their hearts and bear us on, out into the great wide spaces of Infinity, to where the soul of man stands forth—Master!"

George B. Cutter followed with a message seance. He prefaced it by reading a poem by our local poet, Leslie Clare Manchester, "The Voice," also "When I Die," by L. V. Austin. He gave spirit communications to 27 persons and from one to five to each person.

The Chairman, Mrs. Humphrey, announced that talks on Spiritualism will be broadcast from the home of Mrs. Wells in New York City every Friday, 7:45 p. m., on WMCA.

Among those partaking in the week's program are Rev. Sarah Parker Thomson, of Clearwater, Fla., and Mrs. Maude Selkin, of Los Angeles, the celebrated whistler. Miss Evielena Bach has charge of the publicity for the camp.

LYCEUM DEPARTMENT
 Conducted
MRS. ANNA W. WALLACE
 Superintendent of the Bureau of Lyceums
 of the N. S. A.
 400 West 19th St. Oklahoma City, Okla.

OUR ANNIVERSARY

Modern Spiritualism. 1848-1929.
 March 31st; Eighty-one Years.
 Celebration of the Advent.
 Fox Family. A. J. Davis (1829-1911).
 Rappings; Discourses.
 Emma Hardinge: History, Record of Twenty Years.
 Lizzie Doten, and other pioneers.
 Let memories be revived in sessions arranged to celebrate the Anniversary of Modern Spiritualism. Ask the elder ones to convey to the groups their treasures of experience. The first Medium of my experience lives in Galena, Kansas, and works faithfully in the cities of Joplin, Pittsburg and perhaps other nearby towns of Missouri and Kansas. I hear of her in this department through her Lyceum activities. She is the distinguished and, to many of you, well-known Rev. Sara C. Scovel.
 The study topics of the page are chosen with the wish that they may increase your interest in the history and development of our Movement. Dear Worker in Lyceum: Enter wholly into the central ideas of Lyceum. Let the matter of this page, dedicated to the Anniversary, and the memory of the pioneers move you to finer work and keener incentive.
 Sincerely,

ANNA WALLACE.
 Supt., Bureau Lyceums, N. S. A.

CENTRAL IDEA OF LYCEUM SYSTEM

"It is the harmonious development of the physical, intellectual, spiritual, the preservation of the individuality; to educe all the good that is in them and encourage a proper independence. No dogma is taught, except in subordination to the principle of evolving thought and encouraging individual freedom."
 —Emma Reed Tuttle.
 "Beautiful, truly is a calm abiding faith, in the measureless possibilities of humanity, in the governing guidance of the spiritual heavens, in the unchangeability of divine laws, in the ceaseless outflowing love of the Infinite."
 —Dr. J. S. Peebles.
 "Spiritualism is based upon present tangible facts, upon past historic testimonies, and the soul's highest ambitions.—Dr. J. S. Peebles.
 "But as I went forward, signs were given to me in profusion, such signs also as were far above all error or deception, so that I was able to speak with that more vibrant note which comes not from faith or belief, but from personal experience and knowledge."
 —Sir A. C. Doyle.
 "For many years I have scrutinized anxiously, and treasured up with care, even the most trifling incidents testifying to the continuance of identity after death. The only supports of theories are facts.
 Little everyday incidents may be connected with that life from which the spirit has passed, the recollection of which will do more to prove identity than would the most brilliant description of the life to come. It is in these apparent trifles that the greatest strength of Spiritualism has lain.
 They are evidences which it is impossible to doubt; arrows which cannot fail to be barbed with conviction. Why then call that little which accomplishes so much? Why think undignified what contributes so mightily to the victory of the truth?"—D. D. Home.

**LESSON
 FROM MODERN AMERICAN
 SPIRITUALISM
 (Hardinge)
 1848-1868**

Emma Hardinge left a twenty-year Record of communion between earth and Spirit World. She was a Medium of the trance and inspirational phases. Her public speaking was of a most exalted character. A well-known Medium who remembers her and was influenced and inspired by her example is our own N. S. A. Vice-President, Thomas Grimshaw.

The History, or Record, was dedicated to the "wise and mighty beings through whose instrumentality the spiritual telegraph of the nineteenth century was constructed." The work was undertaken at the command of guides, supervised by them, and reverently, gratefully inscribed to them.

The first illustration is an engraving from an ambrotype of A. J. Davis, by Sartain. The remaining list of illustrations calls to memory other pioneers, for it includes: Kate Fox, S. B. Brittan, Prof. Robert Hare, Cora L. V. Richmond, Samantha Mettler, Charles Partridge, Judge Edmonds, Dr. J. R. Newton.

Shall we to men benighted
 The lamp of life deny?
 Progression! O Progression!
 The joyous sounds proclaim
 Till Earth's remotest nation
 Has learned Progression's name."
 (Hymn.)

(Answers arranged from Hardinge History, or Record.)

How did Emma Hardinge view the Advent of Spiritualism?

As the dawning of a day of spiritual science; the incoming of a tide of spiritual power that had been felt in the United States for twenty years.

What comparison was made with other lands and ages?

Every fact we have to record, or every case to cite, bears analogy in point of representation to other facts and cases witnessed in every land and age.

What claim is made for American Spiritualism?

It is based upon foundations of Natural Law and produced in accordance with conditions that Law affords. There is formed such an array of testimony concerning their origin as renders the modern Movement a distinct and concrete one in the world's history.

What special points clustered around it?

1. Crowding up of facts in brief period of time.
2. Coincidence and similarity of manifestation extending over immense area of country.

What is deduced from these facts?

1. The same invisible operators that originated phenomena in one instance must have been instrumental in producing them in all.
2. A unique, well-organized and practical concert of action alone could account for the manifestation of a coincident set of phenomena spread over the area of thirty-six states, affecting all ranks of persons and classes of mind at once occupying in this gigantic system of propagandism less than twenty years.

What was Emma Hardinge's analysis?

Spiritualism, with a large majority of its adherents, is a religion, separate in all respects from any existing sect; because it bases its affirmations purely upon demonstration of fact, science and natural law, and admits no creed, or denominational boundary.

In what points does Spiritualism stand unrivalled?

In points of unity of design, invisible concert of action and manifest purpose.

Is it unlike existing sects in other countries?

Many believers appear to accept phenomena as means of deepening their conviction in credal faiths rather than as means of originating views of after-life that destroy reliance upon ancient forms and beliefs.

What phase of phenomena was cited?

Entranced or inspired speakers gave descriptions of spheres and conditions of spirit life. These were evidently under the influence of supernal power.

How were these discourses received?

They have been accepted by many as truthfully representative of spirit life; taking place in the minds of listeners of the old theories concerning Continued Life.

What matters were given in the discourses?

1. Analytical discourses on natural sciences.
2. Beneficence of Deity.
3. Guardianship of ministering spirits.
4. Causes of human action as tend to elevate or deform human spirit. (N. S. A. Prin. VII.)
5. Various reforms of the day, popular opinions analyzed.

What appeal was made to the thinker?

Spiritualism, as a religion based on fact, proved by science, defended with discourses of supra-mundane sources, appealed to thinkers. It appealed to reason; it requires people to do their own thinking.

What important "human phenomenon" was presented?

Standing alone, unrivalled in character of his spiritual endowments and the irresistible nature of his influence upon humanity, Andrew Jackson Davis, called later *The Poughkeepsie Seer*.

Give some points for which he was remarkable.

1. Skill in diagnosing and prescribing for disease.
2. A total deficiency of education.
3. A degree of intuitive refinement.
4. A grace which could not be expected from his origin.

Who was he?

Davis was the son and apprentice of a poor country shoemaker. At fourteen he was casually magnetized and later travelled with an operator.

What did he announce later?

In his eighteenth year he announced that a phase of spiritual power was about to be revealed through his organism, commencing with the delivery of lectures. *Nature's Divine Revelations were given*, and others followed later.

Were there other mediums at that time?

Many Mediums followed. There were continued and fresh arrivals of popular and gifted Mediums when Emma Hardinge concluded her History, or *Record of Twenty Years*, and the works of the early pioneers followed after them.

**DESCRIPTION OF LIZZIE DOTEN
 From Memoranda (Davis)**

Miss Doten in 1864: poetess, seeress, speaker. She was tireless in her spiritual labors, enduring bodily fatigue as she went from city to city. She was the soul of earnestness, lucidity of thought, author, under inspiration, of poems, rich in deep truths, but most remarkable for an ethereal penetration into secret springs of human character, feelings, impulses, motives.

These words of Davis form a lovely picture of her: "She was pale, with black, glossy hair and dark expressive eyes. The entire atmosphere of her face and figure impress me with the feeling that every word she speaks is the coin of a mind that has thought and struggled in earnest."

**THE LYCEUM ANNOUNCED
 From Memoranda**

The Lyceum: "A new thing under the sun."

Why a new thing?

Its basis is the two-fold nature of the child; the body and its functions; the soul and its intuitions.

What do these two parts of child nature need?

Both need and demand attention, education, recreation.

How are the children classified?

Into groups, with a Teacher, or Leader, for each group.

What is a Spiritualist Lyceum Manual?

A book adapted to Lyceum needs for teacher, leader, officer, student, parent. There are songs of

progress, chain recitations, topics for study and conversation, instructions for organizing Lyceum and conducting the sessions; detailing duties of officers and members.

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If a truth you would impart,
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All the world needs love and cheer,
Just a smile may dry a tear,
Or a word may lessen fear,
Say it now.

If a kind act comes your way,
Do it now,
Not tomorrow, but today,
Do it now,
For the days pass swiftly—yet
What we might do—we forget,
Then remembering—regret!
Do it now.

Love and kindness cost us naught,
Give it now,
Words of praise, a loving thought,
Give it now,
As we go along life's way,
Let us share the good we may,
For we only have today,
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Of wonderful things that you dared not do,
Come true as this year goes by.

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(Continued from Page 11, Col. 3)

faithful soul. Services were conducted by her Pastor, Rev. Samuel Rogers. Burial was at Green Lawn Cemetery.

Ure.—Mr. John Ure passed to the Higher Life on November 12, 1928, at Minneapolis, Minn., after a long illness patiently borne. Mr. Ure was born in Palermo, N. Y. He came to Minneapolis in 1886 and was one of the pioneers of the city, where he earned for himself many friends and acquaintances who will long cherish his loving memory. Mr. Ure was seventy-three years of age, a staunch Spiritualist for many years and a member of the First Spiritualist Church of Minneapolis. He is survived by his loving wife, Mrs. Minnie Ure, who untiringly nursed him during his long illness. They were devoted to each other and to care for him was a labour of love. Their only son, Earl, preceded his father into Spirit Life some twenty years, passing at the age of twenty, when life held most for him. Rev. Otto Von Bourg conducted the funeral service at Earl's Parlors, Minneapolis. Mr. Von Bourg paid a beautiful tribute to Mr. Ure's life—one that will long be remembered by those who were present. Some very befitting solos were rendered. The body of Mr. Ure was laid to rest in the family lot in beautiful Lakewood Cemetery.

WILLIAM ELLIOTT HAMMOND

Permanent address

Box 170

Lily Dale, N. Y.

DECLARATION OF PRINCIPLES

Adopted by the National Spiritual Association, U. S. A.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Definitions

Adopted

October 9, 1919, and October 24, 1919.

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.
 2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this, and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
 3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.
- Spiritualism is a Science because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.
- Spiritualism is a Philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.
- Spiritualism is a Religion because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

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- Buffalo, N. Y.**—CHURCH OF SPIRIT COMMUNION, Hotel Statler. Theodore Russell, Pastor. Service Sunday at 8 P. M.; Midweek Service Thursday evening.
- Chicago, Ill.**—THE PSYCHIC SCIENCE SPIRITUALIST CHURCH. Services Sunday at 8 P. M. New United Masonic Temple Building, 32 West Randolph St. Rev. Bessie Woodworth, Pastor, 4340 Jackson Blvd. Mansfield 4130.
- Chicago, Ill.**—CENTURY SPIRITUALIST CHURCH, Belmont Hall, Belmont Ave. and North Clark St. Meetings every Sunday at 2:30 and 7:30 P. M. Rev. Barbara Hilbert, Pastor, 3750 Costello Ave.
- Colorado Springs, Colo.**—SPIRITUAL CHURCH OF TRUTH AND SCIENCE, 7 North Cascade. Services every Sunday at 7:30. Lecture by Pastor Schisler.
- Denver, Colo.**—FIRST CHURCH OF TRUTH SPIRITUALIST, Mining Exchange Hall, 15th and Arapahoe Sts. Meets every Sunday evening. Rev. Jessie Beard, Pastor.
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- Detroit, Mich.**—SPIRITUALIST CHURCH OF REDEMPTION, K. P. Hall, corner of Drogoon and Lafayette Blvd. Every Sunday at 7:45 P. M. Mr. W. W. Knowles, Pastor.
- Detroit, Mich.**—FIRST SPIRITUALIST TEMPLE, 8647 Woodward Ave., corner of Blaine. Services every Sunday at 7:30 P. M. Children's Lyceum, 2:30 P. M. John Throop, Pres., 7034 W. Lafayette Ave.
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